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There is something special about this issue. Most of the features were written by students or about them. Presumably there will be conclusions that "Oberlin has changed" and "my day was better." On the other hand, many will find similarities between today's irreverence toward the status quo and their own dealings with it.

President Fuller recently told the Wall Street Journal, for example, that today's campus is a lot like the Oberlin he attended in the 1950's. "We were not apathetic as it was thought." Certainly those who did not throw rocks in the 1960's but were thought to be throwing them and those who did not swallow goldfish in the 1940's will have similar memories.

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TALUS



"Oberlin: The Social Change Process"

by Robert F. Rich, '71

This article has been adapted from the text of the writer's Senior Assembly Address in Finney Chapel March 11, 1971.

For the last three years a randomly-sampled group of Oberlin students has been contacted by interviewers from a government class in research, design, and methods. Over this three-year period some of these students were interviewed three different times, some only twice, and some who are transfer students or lucky maybe only once.

This survey was successful in obtaining the "proper" proportions of each class, each sex, each religion, and each "race." In other words, there is some confidence that the sample represents the Oberlin population as a whole.

One interesting result of this survey concerns those variables which relate

most directly to the "social change process." These are the variables which, taken together, measure change and the possibilities for change in the near future.

I find they arouse particular interest in the philosophy of political trust as a predictor for change and an overall indicator of people's political consciousness as well as their relationship to the political and social system as a whole. Some social scientists are just beginning to devote their attention to the importance of political trust, particularly as it occurs in the United States. University of Michigan Prof. Joel Aberbach suggests:

Democracy's guiding ideal is the substitution of mutual understanding for coerciveness and arbitrary authority in all phases of political and social life.¹

This mutual understanding implies some level of trust; if the trust decreases, then the understanding begins to vanish with it. If the mutual understanding is significantly altered in nature, then the democratic political system is in trouble. In relation to this type of thinking, Aberbach contends:

Distrust clearly stimulates a willingness to engage in violence or favorably predisposes people toward voting for extreme candidates.

He concludes:

Declining trust can be a stimulant to social change. The direction or nature of the changes, however, will be determined by the reactions

¹ Aberbach and Walker, "Political Trust and Racial Ideology," *American Political Science Review*, December 1970, p. 1199.

In February, the author (left) participated with "Jerry" Lewis (center) of the Kent State faculty, Randolph Coleman (right) of the Oberlin Conservatory faculty, President Fuller and representatives of other campuses in an NET "Great American Dream Machine" telecast from Wilder Hall. Oberlinians in general seemed to share President Fuller's view that the discussion of "the Mood of the Campus" really was an argument about the campus of 1969.



of the government or the rest of society to the demands of the distrustful groups.

In a representative system of government (supposedly like that of the U.S.), then, the level of trust plays a major role in determining the amount of patience or forbearance citizens can be expected to exercise. When trust is low, citizens may call upon the government for the immediate fulfillment of their demands. The government, consequently, is not able to concentrate on broad policy options and long range perspectives.

This theoretical discussion of trust speaks directly to the vast amount of literature concerning rules, compliance, and sanctions. Many people have contended that compliance is a direct function of applied sanctions or the threat of some sanction. Indeed, our system of law enforcement was constructed on this assumption. The enemy of the state is one who breaks its laws unless he can prove, beyond the shadow of a doubt, that the law (he has broken) is wrong, in violation of the Constitution, and should be changed. Any discussion of political trust or level of trust seems to ask the question: Do citizens really feel threatened by the threat of "sanctions" to the extent that they would not break a law they felt was morally wrong and/or unjustified? Or, isn't an individual or group likely to challenge a "political system" they highly distrust, even if this challenge is not sanctioned by law? The results of the *Oberlin Student Activism Survey* can be discussed within this theoretical context.

Initially, it is interesting to look at the trust-affiliation patterns of Oberlin

students over the three-year period. We asked: "I'm going to mention some people, groups, and institutions, and I'd like you to tell me how often you think they can be trusted to do the right thing." The respondents were asked to use a six-point scale for their answers, going from always to never; the steps in between are (a) almost always, (b) most of the time, (c) some of the time, and (d) almost never. We asked this question in December 1968, December 1969, and October 1970. Fifteen groups or individuals were used continuously:

- Federal government altogether
- Congress
- Democratic Party
- Republican Party
- Richard Nixon
- Faculty in campus decisions
- Faculty in the classroom and other teaching
- American Business in general
- Radical student leaders
- Student Senate
- Black student leaders
- Presidents Carr—Fuller
- Oberlin College Administration
- Edward Kennedy
- Supreme Court

Respondents were asked to use their own definitions of trust. There was some variation in responses and definitions of terms. However, the question required respondents to react to individuals or groups as objects.

One can make a number of observations from the responses to this series of questions over time.

(1) (Refer to chart A) Trust has steadily declined. With the exception of President Fuller, trust has not gone up in any case. In

President Fuller's case, it is primarily a function of a new man in office. He also apparently accounts for a rise in trust in the Oberlin College administration as a whole.

It was not surprising to note that the level of trust for Richard Nixon was low and that it remained low for all three years. The same was true for American business, both political parties, and Oberlin's student government. It was more interesting to note the incrementally increased level of distrust of some other organs of government both nationally and locally:

(note especially)
 Federal Government
 Supreme Court
 Student Senate

In addition, three years ago some of the "authorities" could be trusted a good deal of the time: between almost always and most of the time. This year, all of the groups except for President Fuller and the "faculty in the classroom" were felt to be trusted some of the time or less. In other words, over time, fewer and fewer people thought they could trust the people we mentioned. Fewer and fewer people responded with "always," "almost always," or "most of the time." Many were ambivalent and tended to respond "some of the time." An increasing number said "almost never" and "never."

(2) Oberlin students have become much more rigid in their thinking. Individuals and groups tend to be viewed increasingly in black and white terms: there are very few shades of gray (i.e. differentiation between various levels, and differ-

Diagram A
Trust Levels —By Mean Scores from 1.0 to 6.0

	Year 1	Year 2	Year 3
1. Federal Government	3.55	3.88	4.15
2. Congress	3.61	3.77	3.94
3. Supreme Court	2.81	3.23	3.59
4. Richard Nixon	4.34	4.31	4.71
5. Edward Kennedy	3.11	3.63	3.75
6. American Business in General	4.13	4.23	4.63
7. President Carr - Fuller	3.86	4.02	3.02
8. Oberlin College Administration	3.59	3.76	3.61
9. Faculty Campus Decisions	3.34	3.50	3.41
10. Faculty in Classroom	2.81	3.10	3.13
11. Student Senate	3.58	3.78	4.17
12. Resistance Leaders (radical)	4.01	4.01	4.20
13. Republican Party	4.21	4.24	4.45
14. Democratic Party	3.81	3.95	3.96
15. Black Student Leaders	3.39	3.58	3.96

ent kinds of groups seem to have diminished).

This year there appears to be some tendency toward differentiating more clearly between some of these groups.

The first graph (Diagram B) is designed to give some idea of the association based on trust between the various groups we have mentioned. An association merely says that in terms of trust people think of two or more individuals in the same way; an association does not measure the level or intensity of trust or distrust. The distance between the various points is meant to give some visual idea of the relationship between the various groups we are studying. Close clustering of points on the graph indicates that in terms of trust, people think of these groups or individuals in the same manner. If a person approves of one member of the cluster he will approve of the rest of them and vice versa. In the first year one can observe some clustering (i.e. Richard Nixon, American business and the Democratic Party, Supreme Court, and student leaders on the right side of the graph). However, there is some distance between the points and none of the clusters are tightly knit. One should also notice the placement of student leaders which remains constant. In the second year (Diagram C) one begins to observe a much closer clustering of the authority figures both nationally and locally. Apparently, Oberlin students were beginning to view these authorities as an undifferentiated whole. Note especially that both political parties are now closely associated; in addition, President Carr was also closely associated with these same authorities. In

the third year (Diagram D) the clustering and the distance between the clusters is even more striking. Clearly, we now have three distinct categories: (a) the Federal authorities, (b) the campus authorities, and (c) our own student leaders. In this particular graph one can also measure the approximate levels of trust: President Fuller is the most trusted, and Richard Nixon is the least trusted. In other words, the further down the graph one moves, the less the level of trust in a particular person or group. This is a distinctly different picture from December 1968. At that time the categories were muddled. The change suggests a growth of ideological rigidity.

In order to make this a bit clearer, it might be useful to look at the data in a different manner (Diagram E). These factors show how various groups and individuals hang together as a whole. A factor is very similar to a cluster; however, it is more precise in delineating the groups that the trust items fall into. December 1969 seems to be the crucial time; some differentiating vanishes. For some people, one authority is like the next to the extent that he attempts to govern my life in a manner which is offensive to me; more importantly, these "authorities" are responsible for creating the values, norms, and laws which oppress me. This feeling leads to the classification of individuals into strict categories. In year 3, it is significant to note that all the federal authorities have been grouped together into two categories which are separate from all campus individuals and groups. One might differentiate, to some extent, among the various federal authorities;

however, the respondents tend not to compare any federal figures with local figures as they did in the past (or vice versa). Perhaps it is most striking to observe the movement of the Supreme Court, previously clearly differentiated from other "authorities," into the federal cluster.

So far I have reported that (a) patterns of thinking have become more rigid over the last three years, and (b) I have outlined the way in which these patterns have developed. In addition, we are old-style liberals (in many senses) at Oberlin. We distrust both extremes even if we don't associate them with each other in our minds. In 1968, Richard Nixon (Diagram F) was more distrusted than any other individual or group; however, radical student leaders were also greatly distrusted. President Carr and the Oberlin College administration were trusted more than radical students in December 1968; the faculty in classroom teaching was more trusted than any other group. This certainly is not a radical position. It is not a matter of the good guys (radical students) and the bad guys (federal authorities). This trend has carried over to this year, when the federal government is trusted more than radical student leaders or the Student Senate. The Black student leaders are trusted as much as the Democratic Party, and President Fuller is trusted more than any other individual or group. The confusion we are going through is almost unbelievable; somehow, it is not possible to trust those who are trying to rebel; the radical students are sandwiched between two parts of the insti-

Diagram B — 1968
Small Space Analysis — Year I



tutional establishment (federal authorities and campus authorities).

These results seem to point to intense frustration and confusion. Even though many of us have developed clear ways of thinking about various groups, we are not any more confident with our student leaders than we are with the national political leaders. The rhetoric that accompanies this frustration has changed significantly over the three-year period we are considering. Oberlin students (as a whole) say that they are no longer willing to just talk about their dissatisfaction and frustration. We asked the respondents: "Imagine that a decision was made that you very much disliked; then, tell me the strongest tactic you'd be willing to use." The respondents were given the following choices:

1. Violence, destruction

2. Sit-in, strike, disruptive demonstration (not sanctioned by law)
3. Organized peaceful picket or "approved" demonstration
4. Canvass students, faculty; mass meeting; referendum
5. Talk about it with friends
6. No particular action

We asked about national and again about local decisions. Oberlin students are non-violent people. But, if a decision were made on the national level that students disagreed with this year, almost twice as many claim that they would participate in a disruptive demonstration as in 1968; only one quarter as many say that talking to their friends would be their strongest tactic. This seems to be congruent with the response to the question of a revolution. We asked: "Do you expect a revolution in this country in the next ten years or

not?" In December 1969, we found that 19% of our sample said they expected a revolution. In October 1970, there was a 36% affirmative response to the same question. Over the course of one year, the situation has changed to the extent that almost twice as many people expect a revolution.

This is perhaps only rhetoric and we really don't have a way of measuring how accurate individuals' statements of intent really are. People's attitudes have changed drastically; certain tactics (ways of getting things done) are now viewed as being very effective; two years ago many of these would never have been thought of. One must not forget, however, that violence is still viewed as counterproductive by Oberlin students; 78% of the respondents still said that it was ineffective. On the other hand, 54% disagreed with the

Diagram C — 1969
Small Space Analysis



statement: "Violence is never a justifiable means of changing society."

There seems to be an apparent willingness to participate in disruptive, "unlawful" activities. This attitude speaks directly to the theoretical model I was developing earlier. Distrust leads to intense frustration, which in turn translates itself into an individual's way of thinking and possibly into his subsequent activities. In indicating a willingness to break the law, these same people are indicating that the threat of a specific sanction is not hindering them from expressing this attitude. I realize the limitation of this argument since I am not working with actual behavior, but I think that in some sense we can agree that distrust and frustration is crucial in this particular context.

This frustration is not only political; it would be a mistake to view the

campus strictly in political terms. Oberlin students, as a whole, are rejecting the mainstream cultural values along with the predominant political values. Having a chance to make a good deal of money, social status and prestige, or having a stable, secure future is by far not as important as "the opportunity to be helpful to others," "finding warm and deep relationships with others," and "the opportunity to use one's special abilities."

What does all of this mean? What can we say about Oberlin students in addition to the fact that they have become more distrustful, and less willing to comply with societal norms? Does our discussion of this data suggest something more general, which applies to university students as a whole? This data probably has very little to say about state-university students; how-

ever, the attitudes expressed will probably correlate very closely with attitudes expressed by students at other colleges like Oberlin; on the other hand, maybe there aren't any other schools like Oberlin.

I think it is clear that we, at Oberlin, are growing increasingly unhappy with the political, social, and economic life that surrounds us. Certainly, it is no surprise that trust has decreased over the last three years, if we examine the context in which this transformation has taken place. We live in a country in which the courts have become a circus; we cannot rely on the legal system to deal with people justly. This is a country which insists on promoting a death machine.

Many of us have worked hard and committed ourselves to changing this society; yet, we have not been success-

Diagram D — 1970
Small Space Analysis



ful beyond small marginal changes. One can make small changes within a political system; this may involve new legislation which restricts or expands the operations of some part of the government or it may be the mere election of a different man to office. If we are advocating revolutionary change (massive changes) which will have an impact on all levels of society (norms, values, culture, attitudes which people learn or acquire, etc.) then we are talking about actually changing the organs of government; we are talking about replacing old institutions of government and creating new ones in the spirit of the values already articulated: helping others, being creative, and having a chance to use one's abilities. This is not the same as campaigning for one man or party nor is it the same as creating super-cabinet departments; one

involves altering the system in operation, and the other rejects that "system" and everything that follows from it; the latter involves creating something different.

I would contend that all of us who have worked in the "movement" (including myself) have unfortunately only succeeded in strengthening the political system we are trying to change. (This is true only if one is talking about "massive" changes as opposed to marginal changes.) One cannot change an institution by attacking it in the same way it was constructed. The American political system is built to some extent on the assumption that government is not to be trusted; therefore, the best government is the government that governs least. In addition, the only concern of the government should be to protect the will and the rights of the in-

dividual. John Locke tells us that government is a necessary evil; it must protect the "common good" which he specifies as life, liberty, and property. Listen to John Locke:

... Men when they enter into society give up the equality, liberty, and executive power they had in the state of Nature into the hands of the society . . . yet, it being only with an intention in every one the better to preserve himself, his liberty and property, the power of the society or legislature constituted by them can never be supposed to extend further than the common good, but is obliged to secure every one's property. (Notice the use of the word oblige.)

The power of the government is to be distrusted; this is implicit in the doctrine of checks and balances and the

Diagram E
Factor Structure

	I	II	III	IV	V
1968	Federal Government Congress Richard Nixon American Business Republican Party	Student Senate Resistance Leaders Black Student Leaders	President Carr O C Administration Faculty Campus Decisions Faculty in Class	Kennedy Democratic Party	Supreme Court
1969	Federal Government Congress Richard Nixon American Business Democratic Party Republican Party President Carr	Student Senate Resistance Leaders Black Student Leaders	O C Administration Faculty Campus Decisions	Edward Kennedy	Supreme Court Faculty in Class
1970	Federal Government Republican Party Richard Nixon American Business	Congress Democratic Party Edward Kennedy Supreme Court	Student Senate Resistance Leaders Black Student Leaders	President Fuller O C Administration Faculty Campus Decisions	Faculty in Class

desire for a clear delineation of powers. This desire (almost an obsession in some cases) for written law can be traced back to the colonists' experience in England. They were determined not to live in another country where people's rights were dependent on understood tradition and precedent instead of written law that was exposed to each citizen. Precedent is dependent upon the morality and integrity of men. Written law is not dependent upon the unstable disposition of men, who cannot always be trusted. Therefore, Americans believed that it was likely that they could live in a just society that was based on objective equality defined by law.

This constitutional theory has led to the creation of an impersonal bureaucracy, which is dependent upon the law and the creation of new laws for many

of its solutions. Somehow, we as student protestors have also created a very similar impersonal structure based on the same assumptions as the old ones: the durability of the American value system is astonishing. To some extent, this may account for our failure to stimulate significant social change. Let us examine these assumptions:

1. The development of the individual has been stressed; each individual must be allowed to realize his own potential, and to find his place in society. We are now asking the "political system" to protect the social rights of each individual. Social rights can be substituted for property rights in Locke's model. There seems to be very little difference in emphasis.
2. We continue to make the assumption that the government is to

be distrusted and its powers should be restricted; power should be in the hands of the people. We can observe this same pattern in our own student government.

On the national level one can account for this merely by looking at the performance of the government. On the local level it is not so simple. It goes back to an old assumption of the colonists: man is basically evil. This can be applied in Oberlin. I was amazed to discover that only one half of the persons in our sample thought they could trust their closest friends "always" or "almost always;" almost 15% said "almost never" and "never."

3. Demonstrations, position papers, and written ideologies or manifestoes seem to represent little more than the stop-gap solutions proposed by the government and

Diagram F		
Trust Rankings by Year from Most-Distrusted to Least-Distrusted		
Year I - 1968	Year II - 1969	Year III - 1970
1. Nixon	Richard Nixon	Richard Nixon
2. Republican Party	Republican Party	American Business in General
3. American Business	American Business	Republican Party
4. Resistance Leaders	President Carr	Resistance Leaders
5. President Carr	Resistance Leaders	Student Senate
6. Democratic Party	Democratic Party	Federal Government
7. Congress	Federal Government	Black Student Leaders
8. Oberlin College Admin.	Student Senate	Democratic Party
9. Student Senate	Congress	Congress
10. Federal Government	Oberlin College Admin.	Edward Kennedy
11. Black Student Leaders	Edward Kennedy	Oberlin College Admin.
12. Faculty Camp. Decisions	Black Student Leaders	Supreme Court
13. Edward Kennedy	Faculty Campus Decisions	Faculty Campus Decisions
14. Supreme Court	Supreme Court	Faculty in the Classroom
15. Faculty in the Classroom	Faculty in the Classroom	President Fuller

political system over the last 200 years. These demonstrations are a direct function of the other two assumptions: in a demonstration each person can let out his own feelings with a minimum amount of organization on the part of the leaders.

This is the area in which we are most developed at Oberlin and other schools like Oberlin. We have seen that demonstrations have little effect; they are good for demonstrating emotion and for showing a large group of people that some other people are upset.

In place of these sporadic demonstrations, we have once again heard the cry for community. Maybe this is at least part of the answer. It is certainly the first step in bringing us closer to our fellowmen; in addition it de-emphasizes the importance of the individual. Community results in a different conception of the state and the functions of government. Plato points out:

Because human nature is innately social, the maximum advantage to the state means the maximum advantage to the citizens. (State in this context means community) (Sabine, "Political Theory")

In a community like the one Plato describes there are rights and duties; but it cannot be said that they belong in any sense to individuals. In other words, community implies mutual understanding and trust. It requires a division of labor consistent with the needs of the society, not with the needs of the individual or a powerful group of individuals.

If the society is to acquire maximum benefit, then this division of labor is

crucial. Men must learn to live and work together, and as Marx would say: acquire a sense of identification with each other (a "consciousness"). This "consciousness" will allow the group (the class) to organize and continue to operate as a group. This theme is undertaken by Charles Reich, Weber, Durkheim and others. Alienation of man from his work and others represents a fundamental crisis in Western society. One can witness the search in Eastern religions for some answers.

This process of identification (and a growing sense of community) can begin at the educational level. I have observed many more students working together this year: learning from each other, and finding that they need not compete against other students whom they can learn from. This can result in a community where we are all teachers and students: a learning culture, where one acquires information and skills from those who possess them; a culture in which we feel free to pass on this information. This type of culture is certainly radically different from the culture, which assumes that some people have skills and others don't; if you want another person's services, pay for them.

We can change American society if we commit ourselves to this task. This commitment must be based on a choice between: (1) struggling to alter the institutions we have by changing some of the power-subject relationships within them or maybe by changing the people running them, and (2) complete institutional change, which implies construction of a new social system: new values, new socio-economic relationships, and

a new political system, among other things. This change does not necessarily have to be violent, but some people will not be ambivalent to changing social values. Above all, institutional change implies new assumptions about society, and the nature of man. It requires that people reject assumptions that the present political and social system is predicated upon: we haven't reached this point yet. (I'm trying to share observations with you; this is not a moral judgment.)

I often dream about a community in which social status has vanished. I'm going to be a lawyer because I want to be and because I'm skilled in the law, not because of the money I'll make or because of the prestige that comes from being a member of the bar. My friend can be a carpenter, because he is good with his hands: no one will look down at him as a "dummy" or "incompetent" or feel sorry for him, because he couldn't get a better job. He will command as much respect as I will; we will both receive the services necessary for our survival from a common pool of resources. I like to visualize a society in which people work because they are doing what they love to do; they do not worry about social status, prestige, and money. I like to think that the following passage from the Old Testament can still have meaning:

And he shall judge between many peoples, and shall decide concerning mighty nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

What does apathy mean?

by Robert F. Rich, '71

Last summer, George Gallup and Louis Harris discovered that Americans, as a whole, were more disturbed by "campus unrest" than any other issue facing this country (including Vietnam and the economy). Last winter, the media devoted a good deal of time and space to the "quiet campus" and many sought to label this year's "mood" on the campuses. The most common label has been "apathetic." It is amazing to note that the leading magazines and newspapers all came to the same conclusion.

One wonders how this view is supported. *Newsweek* magazine employed George Gallup to conduct a poll and a discussion of the poll's results was published in the Feb. 22, 1971, *Newsweek*. The following "conclusions" illustrate how the "student mood" can be grossly misrepresented:

For one thing, the vast majority of college students appear to be firmly wedded to the traditional American values; student criticism of society might easily have issued from older mouths. Fully seven out of ten believe that there is too little emphasis on family life. Six out of ten perceive a need for stronger national leaders, and half of the students interviewed feel that society pays too little attention to the individual's economic security.

Clearly, we are not sure what specific question was asked. Even if this fact is ignored, a number of other important questions must be answered: (1) Do all respondents share a common definition of "family life" or "strong national leader"? Is it possible that students would emphasize a "family life" that is radically different from the one they experienced, and a type of leader who

has never held power in this country? (2) Does "economic security" necessarily mean that everyone is only concerned with himself? Is it not possible that the people advocate "economic security" that might be a product of a well-functioning socialist system?

Newsweek continues:

... the overwhelming majority of the college population still endorses the puritan ethic as the best route to the good life. Asked whether "hard work" is necessary for you to achieve personal fulfillment and satisfaction, a stunning 85% answered "yes."

I do not understand why this result should be "stunning." Everyone knows that people must work hard to achieve certain goals. The more important question, which is not mentioned in this "analysis," is what goals are being articulated by students. Maybe students will find fulfillment in a revolution, which they will work hard for. On the other hand, maybe they will find fulfillment in the business world or some other professional area. The alternatives simply are not discussed.

These innocuous results are then used to conclude: "But despite years of aggressive maneuvering for campus reform, college students appear now to be in a particularly apathetic mood, and they do not seem optimistic about what they have accomplished." One should understand that this conclusion is not (and cannot be) substantiated by the results already cited.

Apathy means that people are not active and that they don't care what happens. This is definitely not the mood that characterizes the Oberlin campus. From what I have observed and read, it is also not true at other schools.

Oberlin students seem to have come to the conclusion that sporadic demonstrations and outbursts do not positively effect "social" or "political" change. These same students have discovered that demonstrations are only effective as part of an on-going effort toward change in this society.

This effort is reflected in a variety of programs at Oberlin. The most striking examples are (1) the *Other Placement Office*, which is attempting to find positions, and place students in jobs, which are not related to graduate school or some other professional school or job, and (2) The Education Commission, which is investigating many possibilities for the future of education at Oberlin. Other organizations are attempting to create communes where people may live after they leave Oberlin.

We are beginning to confront problems directly. Consciences are no longer put at rest by letting emotions out for one day or one week a year. Daily work in committees and between individuals is not as striking as 100,000 people standing together by the Washington monument.

When we talk of silence, it should be clear that we are only referring to the absence of confrontation politics in the form of mass demonstrations. This "silence" does not refer to contentment on the part of students who once demonstrated. They are just as frustrated and unhappy as they were last May (maybe, more so). It MUST be understood that students have not become inactive and ambivalent. They are simply in the process of discovering which tactics and which approaches will be effective in the future.



RELIGION OF COLLEGE STUDENTS

by Clyde A. Holbrook
Chairman, Religion Department
Danforth Professor of Religion

It is highly dangerous to generalize about campus religion these days. Not only is the picture one of contrasting trends but also of varied conceptions of religion such that in one and the same person there may be found contradictory sentiments at war with each other.

This apparent confusion does not signify that religious issues which deal with the deepest questions of human life are being bypassed. To be sure, certain movements which have engaged the attention of theologians and, in the past, stirred some interest among college youth seem to have made little impress on what I call the "articulate edge" of student religious consciousness. The "death of God" movement has proved to be ephemeral. The issue simply has not seemed to be worth the rhetoric at one time poured into it by proponents and opponents. The problem of God has not proved to be a high priority item. One can still be an atheist without agonizing over the novel notion that God in some incomprehensible manner died.

The ecumenical movement does not seem to catch hold. The struggle of the churches to come together produced a great deal of huffing and puffing on the part of churchmen but the tendency of the youth I know seems to be that of bypassing denominational lines because the distinctions among them are blurred by a sensitivity to the human situation which simply does not define itself by the differences among ecclesiastical bodies. Institutional rearrangements are not worth the time spent on them when the problems of mankind press evermore insistently for attention. The old ques-

tion of science and theology, usually misnamed that between science and religion, has lost much of its steam although the impact of technology upon human life is a recurrent theme in discussion.

Yet having said this, we see that the study of religion on many campuses is popular. There is some evidence that those courses which deal with existential perspectives and eastern religions where mysticism is stressed are often elected. There is also interest in Biblical, Judaistic and ethical studies. It may be safe to conclude that although some students take such courses because of a rising academic interest in the field itself even for professional purposes, some students select them because they seek a form of personal satisfaction, identity and understanding.

In spite of all the hazards which attend any attempt to generalize on the college religion scene I would suggest that there are three aspects of it which are impressive. These are not universal or completely typical but they are being articulately expressed by many students as well as by those who have dropped out of college. Most convenient rubrics for discussion of these aspects are consciousness, conscience and communalism.

Consciousness. There is a desire and search for a transformed consciousness as the personal basis for the authority of one's life. There is a marked change from so-called external authorities identified with the church and society itself to an interior experience which strikes at the subjective depth of the self and as such becomes self-authenticating by its very intensity and sense of expansive

It's a reconception of the term religion, but what is going on must be described as profoundly religious.

release. What happens "in here" becomes the emancipative power of one's life. It provides the foundational perspective in which to view all experience. This kind of experience is not necessarily directed toward deity although for some it may be conceived in such a way as to make the Ultimate the means to a transformed consciousness. In this context we find a highly self-oriented generation which favors scanning the inner psyche for signs of a new awareness of self which will bear the weight of one's life. This attitude brings with it a claim for immediacy of realization and personal relevance which marks what the sociologists have called "privatism," the emphasis upon private, intrinsically valuable experience.

So far as I am acquainted with this phenomenon, it seems to be often associated with an interest in some form of existentialism with that position's emphasis upon the freedom of the self and the necessity for individual decision about values. But it is also associated with mystical practices of a meditative type. The popularity on the Oberlin campus of the Winter Term seminar on meditation under the guidance of a Buddhist monk points in that direction. It must also be said that some experimentation with drugs on some campuses is also a form of search for a self-authenticating experience which will deliver an expanded dimension of consciousness. But there are differing forms which the search for transformed consciousness takes. Black students seek "increased awareness of self" in respect to blackness in which pride and dignity of self is to replace the threat of indignity. Jewish students may also be found

prepared to reappropriate a Jewish consciousness by identity with a culture and a people's history and tradition. The agnostic or atheistic student also searches for a self-justifying authority for his life in his own subjectivistic and individualistic fashion.

It may be observed that running through this tendency for a transformed consciousness is a scarcely concealed anti-intellectualism or at least an anti-academic attitude. The search for a private, subjective authority often moves away from the cultural standard of the academic life as it has been known, wherein the ideal of the careful, tentative, weighing of rational alternatives and the respect for historical and traditional standards play their part. The "now" generation, as it sometimes is called, refuses to be bound by a past pattern of intellectual inquiry which proves to be irrelevant to the immediacy of the present quest.

Conscience. If the presence of transformed personal consciousness emphasizes the privatism of many in the present generation, the awakened conscience of the college student moves toward the social, non-subjective aspect of collegiate religion. There have been few times in American college experience when moral problems of the country and the world have been so much to the foreground of student concern. One need hardly mention these problems; war in Indo-China, racism, poverty and ecology loom large. There seem to be two discernible approaches to these problems depending somewhat on the temperament of the student. In one direction lies the rather simplistic answer of "love" as the solution. Love is

conceived both as an ethical norm of action and a technique of persuasion for the transformation of the problems. In an idealistic fashion, sometimes carried to utopian extremes, people of this persuasion often fail to do the hard work of analysis of the complexities of modern problems for which they earnestly and honestly seek solutions. This moralistic approach if it leads to action tends to be irrelevant to the social process and can lead to discouragement because such action has marginal value or positively detrimental effects. Nevertheless, the essential point to be made is that this is an enormously ethically sensitive generation; the moral justification for action is present. The other type of response to contemporary problems is one which is marked by increased sophistication concerning social problems. These students have studied the problems; they have a grasp of some of the complexities of the issues and they are willing to take action. They have learned the essential fact that revolutionary change calls for self-discipline, patience and knowledge to get the job done. They have to some extent become increasingly disenchanted with demonstrations as a means of social change and look for more realistic ways to influence "the power structure." The moral justification for their action is relatively clear. Love may be too powerless to effect social change but a ruthless honesty about how our political and economic system works coupled with a recognition that power in various forms both hinders and facilitates change can be felt among students of this type.

Just as the search for transformed consciousness seeks authority for one's



life, so those of sensitive conscience tend to discover without doubt or anguish the moral grounds of their actions. The values of human dignity, honesty, social compassion are not debatable for them. They are self-evident. They are often surer of their moral grounds than they are of the means by which to implement them. With this heightened ethical sensitivity as to what is wrong with our civilization there also goes a certain self-righteousness, a sense of seeing more clearly than any other generation the hypocrisy, compromising tactics and adherence to bourgeois values which mark the older generations. There is a lack of self-criticism as well as a failure to exhibit the virtue of humility not before the "system" or the persons they oppose but before the very values by which they justify their conduct.

Communalism. One of the most interesting, emerging features of youth's religious consciousness is the move to the heightening of personal sensitivity by means of relatively small groups where face to face relations serve both as expression of religious attitudes and sanctions for their conduct. In these "communes" or small transient groups there is little appeal to authority from forces and social structures external to the group itself. Group consciousness and peer group pressures take over the function of providing individual and social fulfillment.

In some cases such groups living together for various lengths of time may be seen as a withdrawal from the larger society with its pressures and confusions for the sake of an inner peace or renewal of perspective. In

other instances these groups are regarded as providing models of what society should be like because of the democratic tendencies they attempt to live out in a deeply personal fashion.

In a small way the communalistic spirit may be exhibited in its effect upon sex relations and marriage where the principal emphasis is placed upon the feeling of "rightness" between a man and woman. What is in the foreground of these relations is not the stake society at large has in such arrangements but the sense of "being for each other" in the small society of each other. Rather than a moral commitment lasting "till death do us part" there is a sense of maintaining the relation "as long as we are able." The importance of feeling as a justification of the relation and the sense of withdrawal from the sanctions

This generation has pressed the questions of life's significance within traditional framework as well as on the articulate edge of religious consciousness.



of society are apparent.

The search for the feeling element which can be enhanced by the communalistic attitude may also be observed in the popularity of "sensitivity groups," although interest in these is by no means restricted to college age persons. A more explicitly traditional religious rendering of the communalistic spirit is seen in a movement called "the children of God." In this group there is communal living informed by ideas found in sect-type religious associations. Some of these ideas are belief in the coming end of history, fundamentalistic Bible study and an evangelical concern to convert others to Christ. However, in the more secular communes, the religious dimension is interpreted in personalistic terms of high intensity, an experience not possible of achievement in elaborate church buildings, in large groups or in the use of time worn rituals. Personal intimacy in which the meaning of life is to be found can only flourish in the relatively small, cell group.

* * *

These three observations on the "articulate edge" of college age religion suggest that a reconception of the term religion has been taking place. If we continue to view religion as the concerned treatment of the deepest questions about man's nature and destiny we shall have to continue also to describe what is going on as profoundly religious. The difference between more traditional notions of religion and what is occurring is the crucial turn toward the inner-directed nature of the search for meaning and authenticity largely carried on without reference to the

sophisticated theological and historical aids which religion has employed as guides to religious fulfillment.

The emphasis in the new key is one of a richly humanistic type which does not depend on explicit reference to the humanistic thought of earlier periods. There is a sense of novelty as of discovery for the first time of the importance of the inner depth of the human personality. No transcendent being is needed as a buttress to the values espoused in this kind of humanly oriented search. Personal transcendence and personal freedom are sufficient. They need not be backed by a metaphysical being or by some structures of the universe at large. It is taken for granted that human dignity is not only intrinsically valuable but that it is a truth so obvious that one need only to declare it to be so to make it so. The vision is all-compelling and self-authenticating. It provides the final authority whether in the form of transformed personal consciousness or the basis for moral action. However, the question still hovers over the whole enterprise as to whether this or other values can be sustained without attention being paid to the curious fact that men do not invent these values but find they are in puzzling and insistent ways written into the structure of humane life if it is to be realized.

Epilogue. It would not be completely fair to the contemporary religious scene if no mention were made of the sizeable number of college students who, although they may be dissatisfied or puzzled by the religious practices and thought associated with churches and synagogues, nevertheless attend these institutions and are loyal to the values

they embody and express. These students may be of conservative or liberal temperament but they are not willing to give up on the religious traditions in which they have been nurtured. They may hold that there are serious weaknesses in institutional religion but they find help in their religious search and ways of expressing their deepest convictions within the framework of the churches. They are willing to explore the possibilities not only of realizing their own identity and personal fulfillment within institutional forms but also to make these institutions relevant to the needs of a deeply divided culture. The conclusion to which the observer is finally driven is that this generation has pressed the ultimate questions of life's significance both within the context of and articulate edge of religious consciousness as well as within the framework of more traditional forms. Religious questions simply cannot be put out of court; they insistently take new forms and arouse from youth fresh responses.

If kids talked about adults the way adults talk about kids: an interview

with Melvin Lard,
Edgar Groover, and
Dr. Spiral Ague
(3 hip kids)

Reprinted from the *Oberlin Review*

Moderator: Tell me, Mr. Lard, we have heard a lot about a generation gap these days. What is your honest opinion of today's adults?

Lard: Let me say this and make it perfectly clear. First of all, the majority of adults are terrific people. They have more common sense, they work harder, and they are much more realistic than my generation.

Mod: Why do you think this is so?

Lard: These adults today have been less exposed to the mass media than any generation after them. Because of this they've had time to read and to think about international problems. They can take them in stride and see them in correct perspective. Let's remember that it is only a very small percentage of adults who are the troublemakers.

Mod: Mr. Groover, what is your reaction to this?

Groover: Of course Mr. Lard is correct in pointing out that it is an ugly three percent of parents and adults who make up the violent, destructive group. But, I think that the youth of today have failed to bring up their parents as Guru-fearing and sexually-liberated citizens.

Mod: Do you think that the violence taking place around the world is part of an insidious international plot?

Groover: I feel that many fine adults are being led astray by outside agitators. Of course my college file contains much classified material. But I have no doubt that many of these agitators have already infiltrated some of our highest government offices.

Mod: Such as?

Groover: I am not permitted to say.



Carol Obeler, '72

Mod: Could you give us a hint?

Groover: His initials are R. N. and he lives at 1600 Pennsylvania Ave., but that is all I can tell you.

Mod: Thank you, Mr. Groover. Dr. Ague, could you comment on the emerging drug culture of adults? This is a concern for many kids today.

Ague: I'd be glad to. Of course the drug problem was slight a few years ago and has grown tremendously since then. I would be surprised to find more than 25 percent of today's adults who have not tried sleeping pills in some form. In many cases it is just innocent experimentation, but in too many cases adults completely destroy themselves with tranquilizers, alcohol, and laxatives.

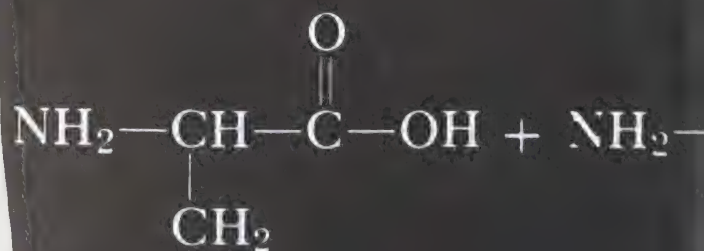
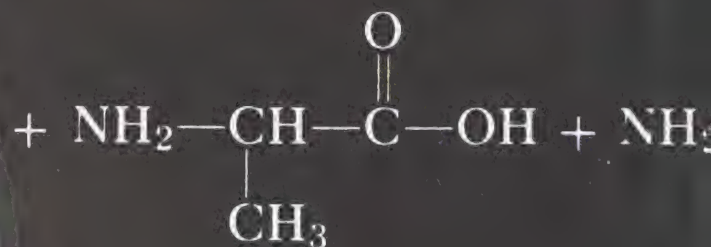
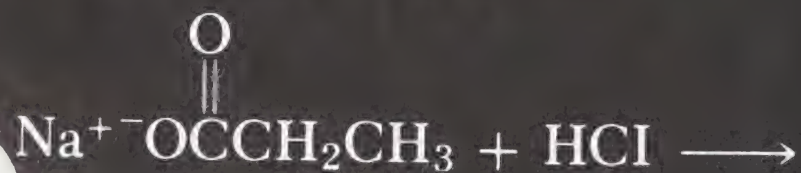
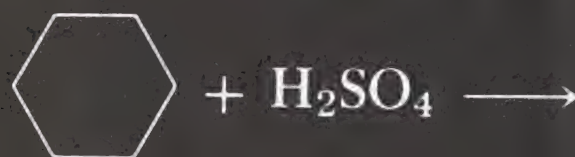
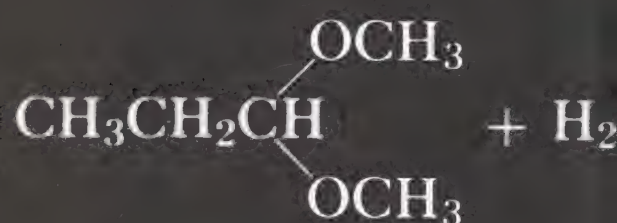
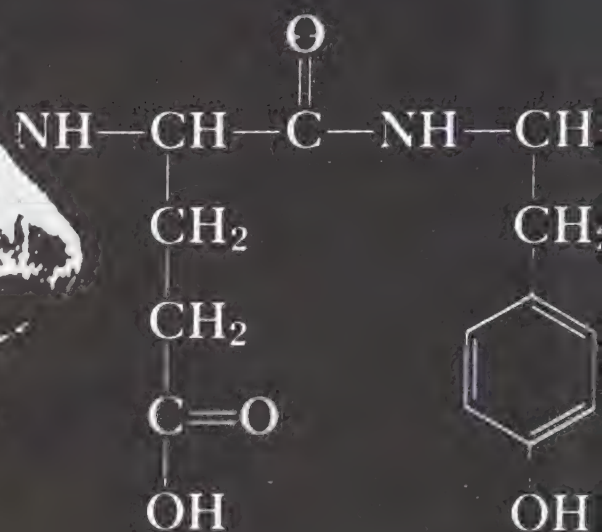
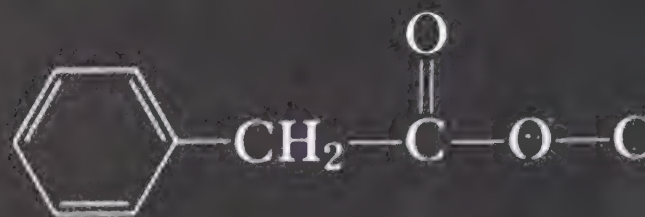
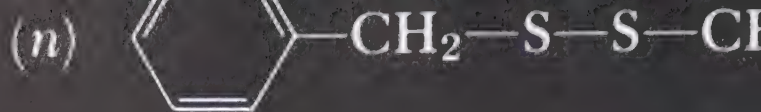
Mod: Who do you think is responsible for this?

Ague: I strongly suggest that we summarily sequester the small, select, sordid, salacious sap of our serene society and insist that they cease their saturnalism and sadistic selling of such slop as we see in our streets.

Mod: Do you favor the re-instatement of Prohibition?

Ague: I want to be totally clear on that. Despite many efforts which have been made, albeit slow at times and difficult, in this area, which is one of great delicacy, granting that all that could have been done possibly has not necessarily been brought to a fruitful and mutually agreeable settlement, I want you to know that I stand absolutely, unequivocally, and—What was the question again?

Mod: That's all right. Thank you, Doctor.



SCIENCE FOR NONSCIENTISTS

An Experiment

by Henry A. Bent, '49

I was asked recently to teach a required, introductory, terminal, five-lecture-periods-per-week, no-laboratory course in chemistry for several hundred liberal arts students—chiefly sophomores and juniors with a sprinkling of freshmen and seniors. Half the students had not taken physics or chemistry in high school (or elsewhere). A majority of them were manifestly weak in mathematics.

While most students knew the meaning of “50%,” some were not certain of the meaning of “25%.” Working out the quotient 88/100 by *long division* was not uncommon. A few said it was impossible because 100 is larger than 88. Logarithms and algebraic expressions such as $A=\pi r^2$ were generally viewed as “Einsteinian mathematics.”

On the first day of class, nearly half

the students indicated that their dominant feeling was one of fear and apprehension.

The three announced goals for the course were: (1) to introduce the students to the phenomena of chemistry; (2) to introduce them to our interpretation of the phenomena of chemistry; and (3) more importantly, to help them learn *how to learn without the help of a teacher*—perhaps the most useful skill they might acquire in college.

Three unannounced, and *major* goals for the course were to generate: an interest in science; an awareness of environmental problems; and, generally, a responsible approach to life.

Feeling that to be effective a course must start where the students are at, we de-emphasized mathematical manipulations. Counting, addition and subtraction

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tion were our key mathematical techniques. It seemed unlikely that the use of "higher" mathematics would have helped us reach either our announced or unannounced goals.

Fortunately, physical science, both in its theories and in its experiments, is rich in features that, for their adequate expression, require no mathematics beyond arithmetic. Limiting the mathematics to "ceiling wax and string" was not a handicap. It was a boon to the students *and* the teacher. Most creative work (I include teaching) occurs when one's resources are consciously limited.

An historical—*i.e.*, experimental (*i.e.*, non-mathematical)—introduction was used for many topics. Varying the style and pace of the class-periods is, however, important. A set procedure becomes predictable and, particularly to non-majors, tiresome, however well done.

Because most of the emotion has been drained out of the science in science-textbooks (which have little respect for nonscience students' culture, especially its rich emotional content), a special effort was made to describe the important yet not uncommon strengths, *and* frailties, of the leading personalities of science. One of the charming features of science (and life), Oppenheimer once observed, is how deficient we can be in some qualities and still make a useful contribution—if we work hard.

To stress the role of creative and divergent and often nonmathematical reasoning in science, in contrast to the usual science-textbook preoccupation with convergent, deductive and generally mathematical *manipulation* of concepts, emphasis was placed on the *creation* of concepts from experimental data, by induction.

Both Thomson (in England) and Kaufmann (in Germany) had observed, we explained, that the properties of cathode ("TV-tube") rays—their deflections in electrostatic and magnetic fields—are *independent* of chemical composition, of the electrodes and the residual gases in the tube. What might one conclude from these observations? Concluded Kaufmann: the cathode ray particles come not from the cathode or

"Nothing learned poorly is long relevant. Nothing learned well is predictably irrelevant, in the long run."

from the residual gases; they have something to do with the "ether." Concluded Thomson: the cathode ray "corpuscles" are *a universal constituent of matter—called, today, "electrons."*

Like many incidents in science, Thomson's work illustrates that, to be useful, an hypothesis should live daringly. It should seem capable of disproof. It should appear improbable, even "crazy." Invention of the concept "electron" illustrates, also, that in science, as in everyday life, we have an irresistible urge to "explain" the familiar (properties of cathode rays; U. S. involvement in Asia) in terms of simple models ("electrons"; dominoes).

To *show*, however, rather than to *tell* what science is like, we tried numerous unrehearsed lecture-experiments. Many of these experiments did not proceed precisely (sometimes not even approximately) as the lecturer had thought—and had perhaps suggested—they might. As long as they entertained class comments and suggestions, often gratifying perceptive, the experiments were modified and repeated—that day, or the next, and the next, and the next—until, in most instances, by weaving about the phenomena a Faraday-like net of experimental facts, interpretable results were obtained. For illustrating the phenomena of chemistry and their interpretation, and for generating an interest in science, these modest experimental investigations were, by far, the most successful parts of the course.

Unrehearsed experiments provide a professor with an opportunity to show students first-hand how a person trained in a particular field might tackle an experimental problem, as he attempts to

answer, on the spot, questions raised by the class *and by nature*.

One day, for example, we planned to use Joseph Priestley's test for the "goodness of air" to determine how much oxygen is in a person's breath.* Just as we had collected a sample of "bad air," over water, on a Friday, the bell rang. On Monday we found 18.5% oxygen, much higher than anticipated. Not until after class did I think of what I should have thought of in class (a common post-exam experience). The following day, acting on the supposition that oxygen had diffused from the room through the water into the inverted flask that contained the bad air, we placed pure nitrogen in an inverted flask and allowed it to stand over water (under the atmosphere). The next day it tested out 8% oxygen. This experiment led to further experiments, on fish (introduced by playful students into a glass tank used for a pneumatic trough)—bubbling through oxygen and nitrogen, at different temperatures—and, thence, to some observations on thermal pollution.

These experiments were simple yet

*Any experiment in science may be presented in several contexts. Sometimes we use Priestley's test (mixing the "air" to be tested with an excess of nitric oxide, over water) to illustrate one man's methods in science; or to describe the discovery of oxygen; or the chemical characteristics of the oxides of nitrogen; or the Law of Combining Gas-Volumes; or gas solubility, oxidation-reduction, and reaction mechanisms; or the chemistry of brown cities.

In science there are no crucial experiments. No experiment establishes conclusively any point of theory. No point of theory is established conclusively by any experiment. From a reductionist's point of view, there are no simple chemical (or biological, psychological, or sociological) phenomena. Almost any experiment or fact illustrates almost any part of theory. Almost any part of theory can be illustrated by almost any experiment. One can bring into a course almost any fact or experiment anytime and make something of it.

interesting and informative, to the class and the instructor. In a science course for nonscientists—one whose chief (if not sole) goal is to generate an interest in, even a liking for, science—in such a course WHY you do something is more important than WHAT you do. Style is more important than course content.

Yet curriculum committees continue endless discussions of course-content, often, today, in regard to “relevance.” Professors work overtime to make courses relevant, through philosophical asides and practical applications of their subjects to the human condition. I advanced the view (not challenged by the class) that “relevance,” however, is usually more a matter of the quality of education than its content. Nothing learned poorly is long relevant. Nothing learned well is predictably irrelevant, in the long run.

Still, there are probably issues in science of greater intrinsic interest to nonscientists than, e.g., the reactivity patterns of mercury in aqueous solutions (cited as merely an academic problem in pure chemistry, in an address several years ago at Reed College). Particularly well-received by students in attendance were two terminal lectures on “Culture and the Conservation Laws,” from which the following excerpt is taken.

Haste Makes Waste—

Pollution and Entropy

Society's prominent problems—peace, poverty, prejudice, population, pollution—boil down to one question: *To what extent can man manipulate his environment—his physical, biological, and cultural environments?*

Regarding our physical environment, we know that what goes in (to e.g., a city) must go out or pile up. *There are no consumers of mass or energy, only converters.*

We need to ask more often, What do we do with the converted mass and energy?

“Throw it away,” we used to say.

But there is no “away.” The earth is finite. One man's dump is another man's living space. Sewers, chimneys, and tailpipes produce private splendor and public squalor.

We may bury our beer cans (thereby polluting, eventually, our ground water), or burn them (if combustible, thereby polluting our air), or flush

them down the drain (if soluble, thereby polluting our streams), but *we cannot annihilate beer cans*. We can destroy the *form* but not the *substance* of beer cans. Matter, according to Dalton's Theory, is conserved in all chemical transformations, atom for atom.

The AFFLUENT society is necessarily an EFFLUENT society. The larger our gross national product (as presently defined), the larger our gross national by-product.

Moreover, *every activity, human or inhuman, creates disorder.*

We may try to clean up our environment. But, inevitably, everything we do creates somewhere, on a microscopic, invisible, molecular scale, more disorder (entropy) than we annihilate. This disorder may not appear, at first, socially significant. It is called thermal pollution.

In the last century Lord Kelvin predicted for man death from the “dissipation of heat.” On our present course, *Western man won't freeze. He'll melt.*

To survive, it would appear that modern, urban, industrial society needs a set of moral commandments to supplement those developed thousands of years ago by a primitive nomadic society.

We need to discourage planned obsolescence, conspicuous consumption, and large families. We need to stop the affluent—even opulent—“destroyers.”

We need to minimize the use of cars and airplanes. We need to get jobs to people, not people to jobs. Transportation is highly polluting. And, owing to the rapid increase in air-resistance with speed, the greater our haste, the greater the waste. Ride a bicycle.

“We have met the enemy and he is us”—AND THE WAY WE LIVE.

Keeping up with the Joneses—or with the U. S.; or Japan—is ultimately certain ecological disaster, for everybody.

We need to live *simply*, in harmony with the *cyclic* patterns of biological transformations that, after much trial, much error, and occasional success, have developed to their present form through billions of years of evolution.

* * *

Finally, realizing that most students cannot fully divorce their feelings about a subject from their grade in that subject and that, for effective learning, most students need frequent, positive re-enforcement, we gave 12 relatively—if not absolutely—easy examinations of which, in assigning course grades, only

the best six examinations for each student were used. Preliminary, minimum course grades were posted after the tenth examination. Before each examination a “Summary and Review Sheet” was handed out listing 90-100% of the items on the impending examination, to which each student could bring an 8” x 11” “crib sheet.”* In effect, the examinations were homework assignments. The answers were rewritten in class on a standard answer sheet. Most examinations consisted of 20 to 40 questions. For each a satisfactory answer was generally a single word or number. Ninety-eight percent of the class received a passing grade; 47 percent received an A or B.

At frequent intervals during the term students were given the opportunity to comment upon the course. The final examination contained the following item:

“To students not in regular attendance during the latter part of the term:

“We solicit your comments, which may be made on the back-side of the answer sheet, to the following remarks and queries.

“Your course this term has been a pedagogical experiment.

“We have, at this point, some misgivings regarding this experiment.

“The large drop-off in attendance—evidently (but perhaps not solely?) a direct outcome of our grading procedures—was both unexpected and disappointing, to us.

[By the 9th examination, over half the class—including most of the top-scoring students—had stopped attending.]

“Many students missed, evidently on their own initiative, what we thought to be the most interesting and “relevant” portions of the course.

“Are the majority of students interested solely in the grade they receive in a course? Or is that the case in only certain courses like chemistry? And if the latter be so, what causes a course to fall into that category?

“Our pedagogical experiment this term presented members of the class with some opportunities and freedoms they might not otherwise have had. It

*A practice encouraged by Professor Tucker in his physics courses at Oberlin in the 1940's.

presented them, also, with some special responsibilities—to themselves and to later generations of students in introductory chemistry courses.

“Chiefly on the basis of student-attendance during the latter part of this term, we are inclined to feel that this introductory chemistry course should not again be given according to the procedures followed this term.

“Any effort you may make to convey to us your views, experiences, and insights into this matter will be much appreciated.”

In response to the previous item, many students, after completing their examinations, wrote one-page essays on the course (CH 111), and related matters. The chief thrust of these essays is summarized below, under several broad headings. Only those comments that seem relevant to the structure of courses and curricula, generally, are included.

Grades

Among the more revealing, if least perceptive, comments on grades were these (student's grade in quotation marks):

Naturally, once a student has achieved the grade he wishes, he has no other need to come to a course. “C”

No typical student in his right mind is going to attend class after getting the grade that he had hoped for. “D”

Most students are paying for a grade, and if they can get what they want without attending one class, they'll do it. It is just human nature! “C”

For many students grades are, in William Glasser's words (“Schools Without Failure,” Harper and Row, N. Y., 1969), the be-all and end-all of education.

I myself am only interested in the grade, as I feel many others are. “C”

Most liberal arts majors are not interested in chemistry at all—only in getting the grade they want and calling it quits. “C”

Almost all students would quit attending class if they knew it wasn't required and they were satisfied with their grade. “B”

In the minds of many students grades, Glasser remarks, have become a substitute for education itself, the symbolic replacement for knowledge.

My grade was the most important part of the course, rather than what I had learned. “B”

Everyone wants a good grade. No one cares about learning anything. “D”

The majority of students are interested in grades only, regardless of the course or its relevance. “C”

Like graduate deans, notes Glasser, undergraduates recognize that the only satisfactory grade is an A or B.

We've got to find the best way possible to get those A's and B's. “B”

No matter how keen a person's interests, if he cannot come up with a good grade then he may be through in school today. “A”

A GPA below 2.0 will get you nowhere, no matter how much you've learned. “C”

In many (possibly most?) instances, Glasser says, striving for good grades hampers education and lowers academic standards.

The student has no choice but to try for the grade and not the knowledge of the course. “C”

Real learning is not always rewarded—only grades pay off in the end. “A”

When students are working for grades, sometimes they may not have time to learn. “B”

When grades are important, few students will study course material not covered on examinations. Wrote an “A” student, “Please don't include so many philosophical interludes on the handouts—we don't know whether to study them or not sometimes.”

Working for grades is “a very enticing trap for students.” Wrote a “B” student, “College students are attending school chiefly for the attainment of grades. I had never considered myself to be doing such until this course. I have learned this semester that I fall into the same category as the majority of the students here. This is not good, and thanks to this course, I'm going to do something about it.”

The following comments by two serious students seem to express well the feelings of many superior students regarding grades.

You ask if we are interested solely in a grade. NO! All of us would like to spend more time on interesting courses. BUT! That tool used by inferior and dull teachers (i.e., the grading system) determines our future, whether or not we enjoy, appreciate or despise their courses! We are literally forced to attend those classes in which a little Hitler sets himself up as God, at the expense of his subject, with the help of the grading system. “B”

We wish not to be “so hung up” on grades. I wonder if a teacher can justify the grades he gives based on exams? Teachers overlook how hard a student tries to learn. If I take a course, in say ecology, which at present I know very little about, and at the end of the semester I feel I have learned something but yet didn't do well on the test—should this teacher give me a D or F which implies I haven't learned anything—or even worse, that I haven't even tried to learn? “B”

Required Courses

To run a course for several hundred students who attend solely because they feel they must is a challenge not easily met.

In dealing with Liberal Arts students, many who don't think they should be required to take the course in the first place, the interest scale runs very low. “D”

The greater number of students enrolled in CH 111 are not interested in science. They are Liberal Arts students who have been required to take this course. “B”

Students tend to not spend much time on this course because they feel they shouldn't take it at all. They tend to dread [sic] it and despise it not because of the professor or the material but because of the requirement. “A”

A Conclusion

Our course procedures seemed to bring out the best in the good students and—in the short run—the worst in the poor students. Said one student:

The method used in this course is perfectly suited for students who want to get a maximum education, but for those who come to college for other reasons, it is most likely not the right system of teaching. “B”

Uses and Abuses of Academic Freedom

Many students enjoyed the freedom our grading system offered them in their studies. In a perfectly functioning community, one might hope to receive such comments as the following from every student.

I realize what a joy it can be to study a course without having constant scholastic pressure (i.e., fear of failure) on me. “C”

I could have stopped coming about four class-weeks ago, but didn't—the freedom to just come in here and enjoy the lecture without the test-phobia over my head was much appreciated. “B”

After a grade was gotten you could just sit in class and not have to worry about missing a small exam question. I feel I got more out of later classes than earlier ones. “B”

In the real world, freedom of the students to manage their own time produced, also, such results as these.

Very few students, although they may be very interested in a certain course, have the time to come to lectures when they know they have already achieved a grade with which they are satisfied. “C”

In this course I felt that I had a choice rather than an obligation. I wanted to learn something rather than just make a grade. However, after I had made my grade I had other subjects that I felt needed more of my (extra) time. “B”

And these.

I personally feel like I've cheated myself out of learning something and I didn't realize it until it was too late to change my grade—but I did learn something when I took the initiative to change my attitude about class attendance. The lesson has been learned, but

"I enjoyed the course very much when I was here, and maybe rather than learning more about chemistry, I learned something about myself."

I wasted a semester learning it. Don't feel bad, though, cause most kids are still in that stage or frame of mind and it will take them awhile to change. "C" I think the course was a good idea. As long as the grading system stays the same, most students will be working only for a grade. They must. It was a good attempt to change the norms and to head things along the right track and I hope you didn't see it as a complete failure. I enjoyed the course very much when I was here, and maybe more than chemistry, I learned something about myself. "F"

My thoughts include such phrases as "You fool," "Why didn't you go," "Why didn't you make a last effort to make your grade better," "Why did you sign up for the course if you didn't intend to make full use of it," "This course shows how irresponsible you are, you college student." Pleasant, huh? Well, considering the exceptional opportunity I had for self-development, I suppose I could say I blew it. "C"

Initially my interest in chemistry was very low and I carried a heavy course load, so when the opportunity afforded itself I quit attendance in this course. I realize now, I missed a chance to learn a lot of material which presented differently would have been more difficult. If I experienced another course handled similarly, I'd do things differently. "D" I regret the times I cut. It did give me more time on my other subjects which I needed but I felt that I slighted myself and my responsibility to you and [N.C.] State and society. I am very happy with my grade because I worked very hard for it at the first of the semester but toward the end when I wasn't taking any more tests and just coming to class off and on, I felt very wrong about it. "A"

Perhaps in the long run the students from whom the last group of comments came are the ones who learned the most from attendance—and non-attendance—in the course. As Whitehead has emphasized, to learn, students must be given the opportunity to make mistakes.

Interestingly, many students, after even twelve "crib-sheet" examinations, did not realize that possession is not the same thing as knowledge.

In filling out the sheets alone one is forced to learn a certain amount of chemistry, then as strange as it may seem, one has to read over his sheet a

couple of times in order to know where to find the "answers." By the time 11:00 came around, I found that I really didn't use my sheet—and that's saying a lot for an english [sic] major! "B"

I got discouraged when I couldn't do real well on the quizzes even with a sheet in front of me with the information. That's the reason I stopped coming. "C"

I must say that with the "cheat sheet" I could have borrowed a friend's notes and skimmed the book, and made an A without going to a single class. (As it is now, with my own notes I may not make one.) "B"

Learning to be Adults

Should college students be given the opportunity to make mistakes? Sooner or later—and is college too soon, if not already almost too late?—students will be treated as adults. Remarked five particularly perceptive members of the class:

The fault, I guess, was putting too much faith in our initiative. "A"

It saddens me that this system is being discontinued. I felt it placed many of us on our own two feet for the first time since we have been in school. "C" I appreciated the fact that you treated us like adults, free to learn or not. However, your experiment did fail, as I could have told you it would. We're not accustomed to being treated like adults and I guess we just couldn't handle the responsibility. The experiment is not your failure, nor is it the "system's" failure. It's my failure, and the failure of my fellow-students. Thank you for the opportunity you have given me to see more of myself, and thank you for the past six weeks of lectures where, free from the burden of grade-grubbing, I simply enjoyed the course. "A"

You must take into consideration that many students have never known this type of environment and do not know, now, how to react to it. "B"

I feel that if you discontinue this experiment in future classes then you have not fulfilled all the responsibilities of an experiment. This concept should be pushed further and further; it should branch into all educational fields; every student deserves the chance to learn because he wants to, and not just because of a grade. "A"

I have enjoyed attending because I knew that I wasn't going to be tested. You say CH 111 should not be taught this way again but, I say that this is the way ALL classes should, and eventually will, be taught. "B"

Queries

The previous comments have led me to wonder again, as I did as a student, *Why must we have required courses?* Wrote one student: If there were fewer requirements and more electives, the student could follow both his interests and vocational demands.

It is said, I know, that without required courses a student might not take certain courses he "should." But I wonder, *Why would a student not take a recommended course?* Why, e.g., would a physics major, having been informed by advisors, instructors, and clearly written statements in a catalogue (containing full lists of prerequisites for each course and full descriptions of recommended courses of study for various careers) that a particular course is recommended, perhaps widely, if not universally, required for, e.g., entrance to graduate school in physics, why under such circumstances would a student contemplating going to graduate school in physics choose not to take the recommended course?

It might be that the course is poorly taught—good grounds, perhaps, for avoiding it, whatever its content. Or very hard. Then why not use the grading system A, B, C, no grade?

Reward students for their successes, certainly. But why punish them for every "failure"? Let them experiment. Let them get in over their heads. Let them make "mistakes." Let them work at their own pace.

What sparkle and excitement would our research have, I wonder, if we were forced to go at a predetermined speed—and were punished for every "mistake"? Publish—5 to 10 times per year—or perish.

Still, some students might be happy with a D in physics, others unhappy with anything less than an A or B. Perhaps the decision to enter a particular grade on a student's transcript should be left entirely to the student.

True, some students might work longer than others to earn a desired grade in physics. They do now. Not every student who receives an A in physics puts forth the same effort.

It has been said that there are only two places in the world where time takes precedence over the job itself: school and prison. Elsewhere the job to be done is more important than the time to do it.



" . . . a new consciousness" has emerged among today's rebellious college youth which stresses cooperation instead of competition, public service against private careers, and personal humanity over corporate efficiency. Our research documents the reality of that new consciousness among those we have called Forerunner college youth.

The positive values central to this new point of view are, we have found, stronger than the momentary mood of bitterness and alienation engendered by the war, the violence, and the other accidents of contemporary history. The research also documents the dedication to the country's well-being among the nation's business leaders—a commitment that is stronger in the long pull than the parochial interests of any one corporation. Building on this base, a new alliance can be forged that keeps faith with the best traditions and ideals of the nation.

YOUTH vs. THE ESTABLISHMENT

we
can
work
it
out
?

by Alison Woodward, '72

MISS WOODWARD, a sociology major from Shaker Heights, Ohio, is associate editor of the Oberlin Review and wrote this article originally for the Feb. 26 Review.

John D. Rockefeller III bought a study, launching it with a directive to "bring together our age, experience, money and organization with the energy, idealism, and social consciousness of the young." One learns to suspect this sort of thing immediately. Still, even if it was especially directed to "determine whether a sound basis exists for building a working relationship between youth and the country's older leadership groups, particularly business leadership," surely the numbers wouldn't lie.

Yet, Daniel Yankelovich and Com-

pany, who did the study, managed somehow to present glowing conclusions on the probabilities of business-student cooperation, even after discovering almost irreconcilable differences in viewpoint. By asking questions of one group and not of the other, by drawing an unrepresentative sample of groups that might be working together, and by ignoring some of the pertinent data that they gathered, the team managed to make such conclusions as: "Beneath their mistrust of the Establishment, the majority of students want to work with Establishment leaders." This, after demonstrating that 45 percent of the students saw fundamental reform in order for big business and that only 15 percent saw business as a part of the Establishment with which they could cooperate.

The research proposal and method

itself was not inherently bad. What was unfortunate was that the company involved not only misrepresented their findings in a simplified press release, but misrepresented them in a way that could be harmful to any attempts for cooperation between youth and the Establishment in the future.

Their first problem arose in the selection of the sample. They heavily weighted the group of executives to include top corporate heads. Over half of the group were chief executives from *Fortune's* 500. Yet they took a random stratified sample of students, not picking leaders at all, except by chance.

They later labeled the students either Forerunners or Career-minded; the Forerunners were less career-concerned than the others and had more radical political thoughts, but they were not

1. There is a broad agreement among students and establishment leaders on the pressing areas of domestic need that warrant attention.
2. Beneath their anger, establishment leaders are keenly interested in working with the students, sympathetic to their goals, and even their feelings.
3. Beneath their mistrust of the establishment, the majority of students want to work with the establishment leaders.
4. The emphasis of the media to the contrary, the overwhelming majority of the student body is moderate, antiviolenent, and desirous of working within the system.
5. Millions of students, especially the Forerunner group, are willing and even eager to devote time and effort at minimal compensation and at the cost of postponing their individual career paths to working toward the solution of pressing social problems.

necessarily those with whom business would be working. Nor were the business leaders sampled necessarily those with whom students would be working. Students showed little willingness to work with big business. If they were to work with Establishment figures at all, they preferred to work with community leaders. A similar question asking what kind of student the executives would prefer was not posed.

The conclusion that students would work with Establishment figures at all was very weakly founded on a poor question that forced a decision between two choices: "Would you rather work with Establishment or protest groups?" There was a high percentage of "don't knows," "neithers" and "no differences," making the conclusion very unreliable.

The problem of different questions being asked to the two groups is well reflected in the results of priority questions. Executives were asked on what issues they thought students could collaborate with them. Students were asked which issues they thought important. The conclusion states that the priorities on domestic issues are the same. Yet it does not note the vast difference in the two groups' feelings about the war in Indochina. The difference on this last point documents a major obstacle to cooperation, for many students will point out that it will be impossible to solve the urban crisis without first ending the war in Vietnam. If business does

not believe that, the resources needed will never be available.

The main reasons that business might work with students in themselves will prove an obstacle to collaboration, based as they are on an entirely different value system. The head of a major corporation is typical: "as a parent, and as a citizen, I sometimes feel I'd like to take these kids and horsewhip them into sense. I'm sick of their arrogance, hostility, and disdain of the dollar. In my rational moments as a businessman and president of a corporation, I know this attitude is neither right, practical, nor permissible. We—you and I—need these young people as a pool for industry, to provide national leadership for the future, and for that matter as customers." Somehow, even after carefully documenting the "new values"

of a student population (of which over half at least in part agreed that "the whole social system ought to be replaced by an entirely new one; the existing structures are too rotten for repair"), Yankelovich and associates can still state that cooperation is feasible and practicable.

The report makes a strong case for a set of "new values" on campus, noting that two out of three students believe that radicalism will increase, and that 40 percent of the students believe that their personal values and points of view are not shared by most Americans. They make an equally strong case for obstacles on the part of the Establishment. These are less well documented, as the report states that "the present *emotional* (emphasis mine) mood of students is the greatest single obstacle to collaboration, and that the student *rebellion* as one of the most significant social phenomena of our time must be understood in its full sweep if there is to be any hope for a successful common endeavor." Still business obstacles, even briefly documented, are obdurately hard.

Yet despite these very present obstacles, the report concludes that: "the obstacles standing in the way of productive Youth/Establishment collaboration and the positive forces operating

in favor of collaboration are fairly evenly balanced and that tipping the balance will depend on leadership from the Establishment." It is this very approach, castrating student initiative, that has caused collaboration to fail in the past. It is almost as if Yankelovich had not read his own data.

The Task Force somehow hopes that by using group dynamics, they can solve all the problems. But if this report is the first step in communication, disseminating rosy information about a very serious picture, there will never be any success.

Rather than admit to JDR III that collaboration between student Fore-runners and business is virtually impossible until some basic changes have occurred in the social fabric, the researchers have retreated, advising "Dia-

Regarding the second premise, the starting point is to recognize that it is not unusual for two groups with common interests and concerns to be separated by anger and mistrust. Indeed, the anger is heightened when, as in the present situation, the two groups are powerfully attracted to each other. Fortunately, some knowledge and practical experience has accumulated to provide us with guidelines on how to dispel some of the antagonism that stands in the way of creating what has been called a "working alliance," i.e., a working relationship based on the modicum of mutual trust without which no two persons or groups can collaborate, however intense their common interest may be. It will, we believe, be necessary to make special provisions for developing such a working alliance as an inherent part of every specific project.

logue Weeks" and "opportunities for participants to engage in prolonged encounters to give vent to strong feelings of anger and mistrust . . . and generally to undergo the full sequence of experiences involved in reaching conflict resolutions," which will some how bring about meaningful action.

The Yankelovich study has besmirched the name of social research, and if the study received wide, and un-analytical coverage, has damaged further the possibilities of real communication between business and students. Yankelovich, et al, should go back to Methods 101 and a little lecture on the interpretation of data.

Issues of Particular Concern to College Students

	Total	Career-Minded	Fore-runner
	%	%	%
Bringing peace to Vietnam	77	74	83
Fighting poverty	72	67	81
Combating racism	68	64	74
Reducing pollution	68	64	75
Reducing hard drug addiction	53	52	55
Controlling population	50	45	59
Reforming our political institutions	36	25	53
Extending the vote to the 18 year olds	34	33	36
Bringing peace to the Middle East	34	29	41
Curbing inflation	34	34	33
Changing the social system	34	25	51
Limiting the arms race	31	24	44
Legalizing marijuana	27	18	44
Helping the third world	17	10	28
Winning women's rights	14	8	25
Not sure	10	13	4

Types of Projects or Changes the Business Leaders Would Like to See Tackled by Joint Business Leader/Student Efforts

	Total Business Leaders
	%
Steps to solve the urban crisis	38
Improving communications between business and college youth	38
Reducing hard drug addiction	30
Reducing pollution	27
Combating racism	26
Unifying the country	22
Fighting poverty	21
Combating crime	21
Controlling the population	21
Helping minority groups to get ahead	20
Extending social justice	20
Curbing inflation	19
Encouraging young people to work within the system....	17
Reforming political institutions	13
Bringing peace to Vietnam	11
Reforming the university/improving the campus situation	11
Extending women's rights	6
Extending the vote to 18 year olds	1
All other	7

Preference for Working With the Establishment vs. Protest Organizations

	Total	Career-Minded	Fore-runner
	%	%	%
Protest	18	18	18
Establishment	49	53	44
No difference	14	13	16
Neither	18	16	20
Don't know	1	—	2

Business Is Too Concerned with Profits and Not Public Responsibility

	Total		Career-minded		Forerunner	
	1969	1970	1969	1970	1969	1970
	%	%	%	%	%	%
Strongly agree	50	61	47	57	53	67
Partially agree	44	34	47	36	41	31
Disagree	6	5	6	7	6	2

Backpacking in the Gila wilderness

By Ken Glasser
Jim Stevenson
Joe Morris

*The hikers, all seniors, are (l. to r.)
Joe Morris, physics major from
Penn Hills, Pa.; Ken Glasser, math
major from Southfield, Mich.; and Jim
Stevenson, biology major from
Streator, Ill. During spring vacation
they went canoeing.*



Maybe it all starts with an out-
ing club trip or two, or three.
It seems frightening, though,
the first time you think about walking
around in the Smokies with all your
living needs on your back. On the other
hand, you don't want to go home and
you do want to go camping so you
borrow or buy a pack and frame and a
sleeping bag and find that you like it.
Then one day you find out about Colin
Fletcher¹ and "The Complete Walker,"
and you begin to think how nice it would
be to take a six-month backpacking trip.

¹Colin Fletcher is the author of "The Complete Walker" (an excellent one-volume encyclopedia on everything you'd want to know about backpacking), "The Thousand Mile Summer" (his six-month walk through California), and "The Man Who Walked Through Time" (his two-month walk through Grand Canyon National Park).

But those are crazy thoughts.

You're sitting around Harkness one day, and you're asked, "What are you going to do Winter Term?" You think of that six-month trip, dismiss it with a laugh (maybe half-heartedly) and shrug your shoulders. "Who knows? Maybe you'll stay at Oberlin." (Silent mental ugh.) You're a senior and you don't need another Winter Term credit. But what's the sense of sitting around doing nothing? Besides, it *would* be nice to get out of Oberlin. Ever since the Winter Term idea started you've thought about a six-week vacation one year. Then one day someone asks, "Why don't we go camping in the mountains in California or somewhere?" You think of Colin Fletcher and laugh because it's a crazy idea and it costs money and

where can you camp in the middle of winter? A thousand other questions come to your mind.

So we stood with packs on our backs at the signpost that read "Woodland Park—12 mi." and waited for the camera's automatic timer to snap the picture so we could start our 24 days of camping in the Gila wilderness area in New Mexico. We'd been through uncountable meetings at Harkness. There were decisions on what to take ("Do I *really* need that down jacket?"), food and equipment orders to Recreational Equipment in Seattle. Finally we spent 24 hours shopping for food and packing and 30 hours driving (New Year's Eve dinner at Howard Johnson's in Amarillo).

So the dream becomes a reality and what does that reality become?

Reality begins with two trips of back-breaking packs ("My God, this must be at least 60 pounds") to pack in enough food, equipment and clothing to keep yourself occupied for a month. Next day it snows six inches and you look at the overwhelming whiteness all around you and wonder (1) "How can anybody walk through all that?" and (2) "How can anybody walk through all that and know where he is and not get lost?" Then you think, "Well, maybe today we'll just sit here and rest because, after all, we're in no hurry to do anything. We'll wait 'til tomorrow to hike."

When you wake up tomorrow, you find that the temperature is -17° . You'd been told that it might get up to 50° in the daytime and go down to 10° at night. You were also told to expect some nights when the temperature would get down to 0° . But nobody mentioned -17° ; so you sit next to the fire for a long time before you feel like doing anything, because the instant you step away from the fire, you can feel the cold permeate. Everything is frozen: the water in the canteens and the water cube and your boots—anything that has any moisture in it at all.

But walking in six inches of snow wasn't bad, once you started. The visual images of the wilderness changed completely. We had walked in through three miles of meadows, scrub brush, yucca, and prickly pear, constantly aware that this was the GREAT

SOUTHWEST. Now the yucca and prickly pear looked strangely out of place amidst the cold and snow.

First order of business is to find a base camp, preferably a high spot, on a ridge somewhere so that you can get the sun early in the morning and keep direct sunlight most of the day. That makes it a lot warmer. This is nice since it is winter and it does get cold. But the water cube lasts about three days before it gets a hole in the bottom. Even though you can use the snow now on the ground for water, what happens when all the snow melts (the nearest water trickle is two miles away)?

Five days later, after much frustrated searching, we settle on a small patch of ground next to the Middle Fork of the Gila River, in a gorge that runs 1,000 feet deep in places and is 500-600 feet here. At the beginning we manage to get about four hours of direct sunlight each day. Later, when the days get "longer" we soak up a good six hours' worth.

"So, uh, what kind of animals did you see?"

Well, there were all sorts roaming around. We saw tracks of mountain lions, bobcats, wolves, deer, rabbits, and some others.

"But did you *see* any?"

Well . . . there was this cow we passed six or seven times.

Then there was the day we were camped at a place called The Meadows. We were trying to decide where to go from there, and the sun was out, and it was getting warm, and the river was

pretty deep and had a natural pool with fish in it, and we had brought some line and hooks just for this opportunity (and if you really want to know I guess we weren't in so much of a hurry to *get to* any place now, were we?). So we stayed and sat around in the sun, cooked some split pea soup and didn't catch a thing.

After camping in the bottom of the river gorge for so long, it was beautiful to stand at the top of an 800-foot cliff and look down on the thin line that had been a river when you were down there only two days before. The warming sunshine kept us company as we watched the cold darkening shadows devour the valley below while we tried to pick out past campsites on the river and distant mountains on the map and watched cattle grazing on a hillside three-quarters of a mile away up on the other side of the gorge.

As the plan stands, you walk down Big Bear Canyon because even though there's no trail there it looks like the best and shortest way to get back to the base camp. The "trail" would be a river if there were any water to flow through it, and it starts to get rocky and you're getting tired and you keep thinking that it can't be too much further and when's lunch? Suddenly—just before you in the dry bottom of the canyon is the carcass of a bear, only skeleton and bits of fur and the paws intact now, reeking of its decomposition. A moment to stop, look, react, and finally move on, remembering the shock of its smell.

After three hours of scrambling over logs and boulders (always with the hope that this is the last bend and at any



time now we'll see the Gila River) you come to a 20-foot drop. The realization hits you that this may be but a hint of bigger such phenomena to come, and that the reason there isn't a trail down this canyon is because there's *no way* anyone can hike down it. So two wait behind, one scouts ahead, and the sun gets lower in the sky. You let your mind run with thoughts of the cold. You become overtaken by shadows. You wonder how much food could possibly be left in the packs. It *can't* be much further, but you can feel the first signs of panic because this is something that's never happened before.

It becomes a sort of relief just to settle on a plan, even when you find that you're going to have to hike back the way you just came. So you munch on a few chocolate chips (the first food since breakfast but there's no more for now since you have to start saving food) and start back, placing one foot in front of the other, thinking of how hungry you are but trying to keep yourself from thinking at all, planting one foot in front of the other, vaguely remembering an earlier light-hearted step down this log or that boulder, the mind becoming numb with hunger and fatigue.

The sun goes down but you keep going. You remember the bear and dread coming to the skeleton again because you don't want to have to smell the stench. You try to imagine what it's like to be able to go to sleep and have as much food as you could possibly eat, but thoughts like that are too far away, so you just plod forward. Finally you get back to where you started that morning and stop, pitch the tent, drink the



Book bag came in handy for "packing out" but was not standard equipment during the backpacking.

Jim Stevenson on a day hike along the Gila.



now-cold soup made so long ago for lunch and then fall asleep.

But the next day was beautiful. We found that we really did have enough to eat—almost as much as usual—even if breakfast was just plain spaghetti and dried apricots and a small bit of logan bread. Our hike that day took us over a ridge that gave us a beautiful view of the surrounding valleys and mountains; the sun was warm, and we managed to stumble onto a trail that didn't exist on the map. It led us almost exactly to where we wanted to go. That night we camped about an hour's walk from base camp, and there we fell asleep dreaming about *the* special meal and that now 18-day overdue bath.

That special meal? A canned ham with whole cloves and canned yams and a plum pudding and a makeshift hard sauce and black-eyed peas and hot cocoa and coffee and gin mixed with Wyler's fruit punch and it took us six hours to get through it all.

And the bath. One day we ran across a hot spring (94° to be exact), which immediately excited our minds with possibilities. So the day after The Feast we were off—to sit in a natural pool where the blue-green algae formed thick, cushiony seats while the warm water rushed past our filthy bodies, to wash hair three or four times, and to bring out the clean underwear which had been so carefully carried and protected, waiting for this opportunity.

And slowly, you learn to cross streams with one stick, and that pine gives off a lot of pitch when burnt that's going to be hell to clean off the pots, and that all that cow ever does is quietly gaze as she chews her cud, and yuccas

hurt, and poorly chosen walking sticks break, and that time loses its meaning—no, it dissolves completely—and Orion is made of at least 30 visible stars and not seven and that juncos abound in the meadow-like areas and canyons without marked trails are impassable and that it takes practice to spear fish with a sharpened walking stick and where the TP should be carried and that sunglasses are a bother because they just get broken and dehydrated peas and carrots should be outlawed and . . .

What do you say or think on the last hike out? You've been over these stream crossings at least five times but this is the last and you're leaving, and you never did climb that mountain or get to the other fork of the river but it will be nice not to have to sleep with all your clothes on and in a real bed with sheets.

So it's all over and you sit around Harkness again but this time people are saying, "What was it like? What did you see? What did you do?" And all you say is, "Ah yes, one shouldn't place boots too close to the fire." And the three of you start laughing because you were there. But how can you explain because it's so different now? You have memories but they're merely intellectual, and you can't really feel it anymore. And the first day you're back, there are your grades from first semester but how can you care, and some teacher walks into class and actually starts lecturing like you've been there all the time and you know it's going to be a long, long while before you can get used to this again.

TAPPAN SQUARE NOTEBOOK

Trustees Implement Investment Management

The investment committee of the Oberlin College trustees has hired professional firms to manage \$10 million of the College's endowment in equities and \$20 million in bonds.

The move is a test to see if the professionals can increase the rate of return of the investments. If successful, they might be given additional funds to invest. President Fuller has disclosed that Jennison Associates Capital Corp., manager of the stock investments, appear to be receptive to allowing criteria of social responsibility to enter into the investment decisions. Fuller said his discussions with Jennison representatives led him to believe that making investment decisions according to "certain social constraints is compatible with profit maximization."

The faculty-student Committee on Social and Political Concerns, which has been studying the College's investment policies, is trying to formulate a plan whereby students will have an institutionalized voice in recommending to the trustees what considerations beyond profit are to be considered and how the proxies of the stocks Oberlin owns are to be voted.

Wilson Fellowships

Four Oberlin College seniors have been named Woodrow Wilson Fellows and three others were designated Finalists in the 25th annual fellowship competition of the Woodrow Wilson National Foundation.

The Oberlin Fellows are Joan Maxmin of Elkins Park, Pa., graduate study in classical archaeology; Daniel J. Monti of Maywood, N. J., sociology; Thomas G. Ricketts of Greencastle, Ind., philosophy; and David C. Summers of Athens, O., government.

Finalists are Philip W. E. Faflick of

Lexington, Mass., English; Adina B. Schwartz of the Bronx, N. Y., philosophy; and Robert H. Scott of Pittsburgh, Pa., history.

The Oberlin Fellows are among 305 college seniors who will be offered living stipends of \$2,000 and a contribution of up to \$1,000 toward tuition for one academic year of graduate study.

The finalists are among 741 whose names will be sent by the Foundation to all graduate deans in the United States and Canada, in an effort to help them secure financial assistance from other sources.

In past years, some 17,000 college seniors have become Woodrow Wilson Fellows and more than 6,000 now teach at colleges and universities across the country.

Among the 20 institutions that graduated 10 or more Woodrow Wilson Designates in 1970, Oberlin tied with the universities of Chicago, Minnesota, and Wisconsin for 12th place, with 13 students each. From 1945-67, Oberlin ranked eighth among the top ten, with a total of 183 Fellows.

50-50 Choice

Given a choice on whether to take courses for grades or credit/no entry, half of Oberlin's undergraduates seem to prefer grades and half have opted for credit/no entry.

Last fall, 1033 of the 2081 undergraduates in the College of Arts and Sciences chose credit/no entry and 1048 accepted grades. In the previous semester, grading options were offered to 2,030 and 1,014 took complete credit/no entry, 210 took it in their non-major courses and 806 took grades in all their work.

In this year's freshman class, 63 percent chose credit/no entry. The sophomore percentage was 54.2, juniors 38.9 and seniors 39.5.

Dean's List, Latin Honors Fade into History

Two traditional methods of recognizing academic achievement—the dean's list and Latin distinctions at graduation—are being discontinued.

The dean's list, containing names of students with grade averages of B and above, will not be published in the spring. In addition, the College of Arts and Sciences will not award Latin honors to graduating seniors. These have been based on an individual's cumulative grade average and in the past were indicated by the designation summa cum laude, magna cum laude or cum laude.

Both changes resulted from the grading systems that went into effect in the fall. Arts and Science students may take courses for letter grades or on the Credit/No Entry system. All Conservatory courses are graded on an Honors/Satisfactory/Unsatisfactory basis.

It will still be possible for individual students in the College of Arts and Sciences to graduate with departmental honors (i.e., with Honors, High Honors or Highest Honors in a major field) for satisfactorily completing an Honors project. Students so recognized, however, will be evaluated under criteria determined by departments in which the work is done.

Actions formalizing these changes were adopted in February by the faculties of the two divisions.

1971-72 Calendar

FIRST SEMESTER:

Orientation begins	Mon., Sept. 6
Final Registration	Thurs., Sept. 9
Classes begin 8:00 a.m.	Fri., Sept. 10
Homecoming—No free day	Sat., Oct. 2
Autumn Recess begins 12:00 noon	Sat., Oct. 23

Autumn Recess ends 8:00 a.m.	Mon., Nov. 1
Thanksgiving—Free day	Thurs., Nov. 25
Examination period begins	Fri., Dec. 17
First semester ends 4:30 p.m.	Wed., Dec. 22

WINTER TERM 1972:

Term begins	Mon., Jan. 3
Term ends	Fri., Jan. 28

SECOND SEMESTER

Registration	Sat., Jan. 29
Classes begin 8:00 a.m.	Mon., Jan. 31
Spring Recess begins 12:00 noon	Sat., March 25
Spring Recess ends 8:00 a.m.	Tues., April 4
Examination period begins	Thurs., May 11
Second Semester ends 4:30 p.m.	Tues., May 16
Commencement	Sun., May 21



New Equipment

Ten mirror stereoscopes (freshman Sarah J. Ross of Hamden, Conn., is shown using one in Asst. Prof. Norman J. Grant's laboratory) have been acquired by the geology department with the help of a \$4,100 grant from the Scientific Instructional Equipment Program of the National Science Foundation.

Also covered by the grant, which the College matched with monies from its Sloan Foundation Fund, were ten stereomicroscopes for close examination of mineral, rock and fossil specimens and a reducing/enlarging reflecting projector.

Grant holds an appointment for this year and next made possible by a grant under the College Science Improvement Program of the NSF. Before joining the Oberlin faculty in 1969, he was a research assistant at the University of Leeds. He has also been a lecturer at Ibadan University, Nigeria, and at the University of Edinburgh, where he received a B.Sc. and a Ph.D. degree.

Danforth Fellowship

Joan L. Maxmin, '71, from Elkins Park, Pa., has been awarded a Danforth Graduate Fellowship for advanced study toward the Ph.D. degree.

Miss Maxmin, who was also named a Woodrow Wilson Designate, will do graduate work in her major field, classical Greek archaeology. Before coming to Oberlin as a junior, she attended Earlham College and spent four months in Athens, Greece, in a study program sponsored there by Earlham.

Visiting Physicist

Robert Hofstadter, professor of physics and director of the High Energy Physics Laboratory at Stanford University, was Distinguished Visiting Professor in physics at Oberlin until April 17. His professorship was sponsored by a grant from the Alfred P. Sloan Foundation.

Hofstadter, who won the Nobel Prize in 1961, gave public lectures March 24 on "A Personal Experience in Physics" and April 7 on "A Superconducting Accelerator at Stanford."

Faculty Notes

Ronald G. Suny, assistant professor of history, Randolph Coleman, assistant professor of music theory, and Richard Miller, professor of singing, will be on Research Status during 1971.

Suny will study the revolutionary movement and Social Democracy in Georgia from the 1890's to the revolution of 1917. He will begin his work at the Russian Archive of Columbia University and then will travel and work in Western Europe and the USSR. His study of Georgian Menshevism will yield information on the course of the Russian revolution and the dynamics of the revolution and will necessitate his learning the Georgian language. His book, "The Baku Commune, 1917-18: Class and Nationality in the Russian Revolution," will be published in the fall of 1971 by the Princeton University Press under the auspices of the Russian Institute of Columbia.

Coleman's work will take him to Europe, primarily in Paris, with some time in Prague. He plans to compose a large piece for the stage involving musicians, actors, dancers, perhaps a narrator, and various media. He has been exploring the use of film and the possible uses in combination with live performers along the lines of *Laterna Magika* (Czech Pavilion in Montreal Exposition).

Miller will investigate pedagogical approaches to singing in England, Germany, Italy, and France and will study the extent to which national preferences in aesthetic goals are responsible for varying technical aspects in methods of breathing as related to a tonal ideal, problems of register, vowel formation and modification, vocal coloration and national literature.

* * *

Barbara J. Calmer, associate professor of physical education, is spending part of her 1970-71 leave to take some work at the English Country Dance Society headquarters at Cecil Sharp House in London. Earlier this year she completed a study of program planning and research in special education of the mentally retarded in connection with the Lucy Idol School for Retarded, Vermilion, Ohio.

* * *

Robert H. Grimm, associate professor of philosophy, was a commentator at a section meeting of the Ohio Philosophical Association at Ohio Northern University April 3.

James W. White, director of financial aid, has begun a one-year term as president of the Ohio Association of School Financial Aid Administrators.

* * *

Larry A. Heller, director of Student Union and Student Activities, spoke at the 1971 conference of the Association of College Unions-International March 21-24 at The Greenbrier, White Sulphur Springs, W. Va. He participated in a session on "Booking Entertainment."

* * *

J. Milton Yinger, professor of sociology and anthropology, spoke on "The Sociological Approach to Religion" March 29 in the Religion Lecture Series at Miami (Fla.) University.

* * *

Daniel Domb, assistant professor of violoncello, will be soloist May 12 with the Canton (Ohio) Symphony Orchestra.

* * *

John Owings, instructor in piano-forte, will give a recital April 23 at Wigmore Hall in London.

* * *

Garth Peacock, '51, associate professor of organ, will give solo recitals May 5 at Messiah Lutheran Church in Spokane and May 7 at the Church of the Epiphany in Seattle.

Robert P. Fountain will conduct the Brooklyn College Festival Chorale in its Spring Concert May 16 at Walt Whitman Theater. The former dean of the Conservatory is Distinguished Professor at Brooklyn College this year and becomes director of choral activities at the University of Wisconsin in the fall.

Harpsichord Builder

The Conservatory has a new hand-crafted harpsichord, the work of John G. P. Leek (pronounced "Lake"), organ and harpsichord technician, who built the instrument in some 360 hours of his spare time.

"For me, the most important thing is that I got a marvelous sound out of it," Leek said. He points out that the wood structure of harpsichords reacts to temperature and humidity changes and "even a tiny change makes them flat or sharp."

Leek began building the harpsichord last March, working in the basement workshop of Bibbins Hall with a kit obtained from Boston harpsichord builder Frank Hubbard.

The Hubbard kit requires considerable skill on the part of the craftsman who uses it. Plans, keyboard, sound-board and miscellaneous hardware, are provided. It remained for Leek to make the casework, rim (spine, tail, cheek) and lid, and to install and fit the sound-

board and keyboard.

The first musician to perform with the new harpsichord, John Hamilton, acknowledged Leek's accomplishment during a recital Sept. 15. He is a member of the artist-faculty of the University of Oregon School of Music.

The Leek harpsichord is the fifth owned by the Oberlin Conservatory. The others were made by William Dowd, harpsichord builder of Cambridge, Mass. Two of these are in Robertson Hall practice rooms, one in Room 108 Bibbins Hall is used for teaching and ensemble work, and the fourth is used in Kulas Recital Hall. Leek's will be used in Warner Concert Hall and for special concerts, such as Hamilton's, which was given in the Allen Art Museum.

A trained organ builder who grew up in Alkmaar, Holland, Leek went to cabinet school there and was apprenticed to several organ builders, notably Vermeulen. He joined the Conservatory staff in 1963 after working in Cleveland for three years with the Holtcamp Organ Co. Several years ago the Conservatory sent him to Cambridge for a brief training session with Dowd.

Leek plans to make three more harpsichords, one for Fenner Douglass, '42, of the Conservatory faculty, for which he will also use a Hubbard kit; and two others, which he will make "the real antique way" out of solid wood and without using kits.



John Leek tunes the harpsichord he built for the Conservatory.

TAPPAN ELM TO VANISH

Photo by Frank Trevorrow

Oberlin's Tappan Elm, one of eight elms still standing on College property, will have to be taken down this summer. It is one of two that showed the tell-tale brown leaves of disease last fall, and the appearance of its foliage this spring will determine whether it will be felled before or after Commencement.

Superintendent of Buildings & Grounds Carl G. Breuning says the other six elms also may have to be removed this year. The College has lost more than 800 elms since 1963 and the city of Oberlin has taken down more than 500. These figures do not include trees removed by private citizens. The College figure includes elms removed from the Oberlin Golf Course.

The Tappan Elm was planted in 1838. It stood at the southwest corner of Tappan Hall and was known for a time as the "President's Elm." In 1839, when President Fairchild was a student in the Seminary, he referred to it in a letter as "this little elm below my window." In 1897, Andrew D. Olds, who graduated in 1839, said that he and a classmate, Ebenezer Wilcox, had planted the tree. In 1944, Chester F. Ralston, '92, said it was the largest tree on the campus with a girth measurement of 13 feet, seven inches ("Oberlin Trees of Campus and Town," published by Oberlin College). Last summer its girth was 15 feet, five inches.

The planting of trees by students and townspeople in the 1830's was part of a reforestation effort which bears a resemblance to current programs to re-



place the elms. When the College and town were founded, the clearing of forest trees left the college square a "field of stumps surrounded by a Virginia 'worm fence'" ("Oberlin, the Colony and the College"—J. H. Fairchild). In 1836, students living in Tappan Hall which stood at the center of the square labored to remove the stumps and then replanted the square with young trees from the forest. Townspeople planted elms for long-lasting beauty and silver maples for quick-growing shade. In the 1930's the American Forestry Association named Oberlin one of the best shaded cities in the country.

Now that the elms are gone and the silver maples are declining because of age, the city has launched a campaign to induce townspeople to plant 1295 "street trees" and will reimburse half

the cost of the planting up to \$25 per improved lot. The College has been replacing its vanishing elms with red and sugar maples, ash, oaks, sweet gum, tulip, Honey locust and others (*Oberlin Alumni Magazine*, December 1965).

YEOMAN SPORTS

by Larry Gellman, '71

Last winter's sweeping commentaries and in-depth analyses of athletics may have seemed to neglect the straightforward reporting duties that ought sometimes to be included in this column. This month, therefore, we'd like to acknowledge some fine individual performances that were turned in during the winter season. If Oberlin does indeed boast the sort of alumnus whose yearly contribution hinges upon the confidence that the school is still turning out "real men," it might even invite the thought of donating a shower stall in the new Philips Gym.

* * *

End of the basketball season did not shut off the honors that are still rolling in for junior Vic Guerrieri. Vic now holds almost every game and season scoring record and certainly will break any career records he doesn't already hold by the end of next season. He is the first Oberlinian in history to be named to the All-Ohio Conference first team, and he was also named to the NCAA District Four second team, marking the first time a Yeoman has been mentioned at all in that selection.

Vic's greatest honor of the year was running seventh in nationwide voting to be one of ten members of the NCAA College Division Academic All-America

first team. To qualify for this selection, a player must have a grade-point average of better than 3.0, and Vic's 3.5 put him in good standing. As a chemistry major in a pre-med program, no one can really accuse him of receiving preferential treatment. In person and on paper, Vic is certainly the epitome of what every mother must secretly hope her daughter will bring home.

* * *

The swimming team fared quite well in the NCAA College Division Championships as rookie coach Dick Michaels took a contingent of four to the meet at Springfield College and came away with two All-Americans. Senior Brad Woelfel placed seventh in the 200-yard butterfly with a time of 1:59.29. This was more than a full second faster than his 2:00.9 clocking at the Ohio Conference meet just a week earlier when he placed first and shattered the former league mark by more than two seconds.

Sophomore Dan Hinrichs earned All-American ranking as he finished ninth in the 200-yard breaststroke with a time of 2:21.5. His career-best of 2:20.5 in the qualifying heats was four seconds better than his previous top performance and completely shattered the existing Oberlin team mark.

Freshman diver Casey Cook placed 25th in the diving competition and junior Dave Tempest turned in a season best of 2:07 in the 200-yard backstroke, but did not place. This is a good indication of how the level of competition has improved since Dave's 2:08 last year earned him an 11th place.

* * *

When the Obie skaters won 10 of their last 13 contests, many individual records tumbled, enabling Captain Dan Duffey and freshman Bruce Schennum to inscribe their names in the Yeoman record books.

Duffey finished a brilliant career with 19 goals and 25 assists for 44 points. His career total of 53 goals, 63 assists and 116 points broke the former standard of 44-38-82 held by Ted Raphael, '67. Dan was nominated as a College Division All-American.

Schennum, hailed before the season as the greatest hockey prospect ever to hit Oberlin, proved that this was no idle chatter. He scored 35 goals and 25 assists for 60 points, all three of which are new season records. He also paced the team in penalty minutes with 54, an average of 3 minutes per game which would make even the professionals proud.

* * *

Fencers Rich Beren and Chuck Stewart represented Oberlin at the national fencing championships at Colorado Springs last weekend and performed quite well against men who had been fencing for many years. Beren took 22nd place in the grueling foil competition, winning five of 23 matches in a two-day period. Stewart finished 27th in the epee.

* * *

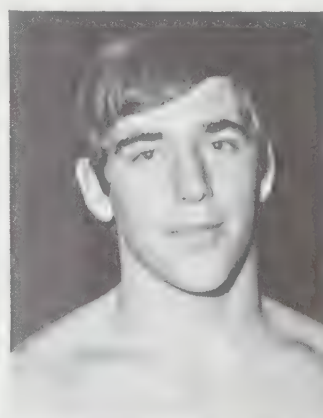
Captain Dan Clemens, for the fourth straight year, was the wrestling team's choice for most valuable wrestler. In his Oberlin career he compiled a school record of 49 wins, 9 losses and one tie. Dan placed third at 158-lbs. in the OAC and GLCA meets his freshman



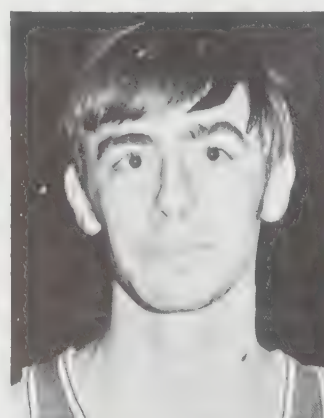
Clemens



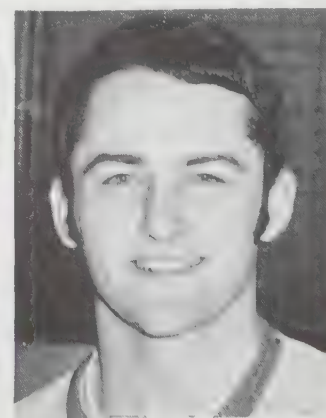
Woelfel



Hinrichs



Guerrieri



Duffey

and junior years. He was OAC champion in his sophomore year. As a junior, unable to train because of an ankle injury, he wrestled at 168—and placed second in the OAC.

* * *

Junior John Morton's 50 ft., 11¼ in.

toss, his best effort ever, won Oberlin a first place in a quadrangular meet with Denison, Capital and Muskingum March 20 to end the indoor track season. Freshman Al Smith (Son of Reed M. Smith, '49) placed fourth in the mile (4:37) to bring the Yeomen's scoring effort to a meagre 6. The fact that the

Yeomen used the indoor season as a "warm-up" for the outdoor season seemed to indicate better days to come. Good performances were turned in by Sam Holland (10:01 in the two-mile), Mike Green in the 440, Larry Abraham in the 1,000 and Fred Van Essen in the 55-yard dash and hurdles.

Coach Alfred (Red) Barr, '30: Texans Call Him "Mr. Swimming"

by John Anders
in the Dallas Morning News

For nearly a quarter of a century, Southwest Conference swimming coaches have been accustomed to filing virtually the same report after sending their teams against Southern Methodist:

"Well, we didn't win . . . but none of our guys drowned."

That's sometimes the only positive thing a coach can say after facing the aquatic Mustangs of Coach Red Barr, '30, the dean of all SWC coaches and the man who has dominated his sport the likes of which makes even Darrell Royal look like a piker.

Alfred R. Barr's SMU teams have won 14 consecutive SWC titles. His overall record includes a string of 75 consecutive dual meet victories. He has coached 50 All-America swimmers and divers and two Olympians. He was the U.S. swim coach in the 1963 Pan-American Games in Brazil and was alternate men's coach for the 1968 U.S. Olympic water team.

When the veteran SMU coach received the Big D award at the Dallas All-sports banquet last February, he received the night's only standing ovation. The award was given for outstanding service to Dallas athletics. The ovation was an indication of the level of prominence swimming has achieved in a football-dominated state. It was a personal tribute to the man who perhaps has done more to bring his so-called minor sport to prominence than has any other Texan.

Barr has caused great waves in swim-



ming but perhaps the most significant of his recent accomplishments is his instrumental role in securing the prestigious National AAU meet for Dallas this summer at Loos Pool. And while the Dallas School District must be credited for building the fabulous swimming facilities at Loos, it has been Barr who most encouraged young swimmers through the high school relays held annually at SMU's Perkins Natatorium.

"Coach Barr never turns a boy away who's interested in swimming," notes a former pupil. "Some of his finest work has been with real young kids in the Dallas area."

Largely because of the success Southern Methodist has achieved in NCAA

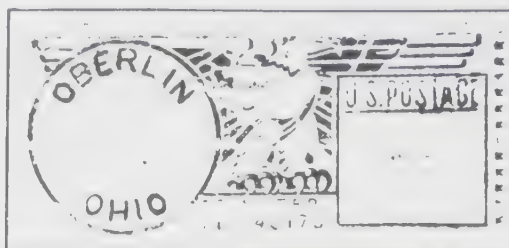
national showdowns (the Ponies have finished in the top 10 seven times in eight years), SMU will soon have a 50-meter outdoor pool with a separate diving well so the Mustangs can have a full-time summer swim program. It's a far cry from the days when the SMU team swam in a 15-yard pool in the girls' gym.

"All we did were turns," recalls Dallas businessman Harry Hoffman who was a member of Red's first SMU team in 1947. "The ceiling was so low that our diver could bounce up and grab the rafters."

Barr began his coaching career at Connellsville, Pa., soon after he graduated from Oberlin. Swimming was an additional "duty" to his responsibilities in track and football. Starting in 1938, his teams won 40 straight dual meets and captured five successive league crowns. He went to SMU in 1946 as swimming coach and director of men's intramurals. He is a professor of physical education, president of the Southwestern AAU, president-elect of the Collegiate Swim Coaches Association, and this year has been selected coach-representative for the AAU-State Department to Tel Aviv. He conducted similar clinics in South Africa last year.

It has been quite a career for a man who captained Oberlin's 1929-30 basketball team and starred at third base on the 1930 baseball team—but never competed in swimming. For that matter, he never took a beginner's lesson.

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LETTERS

Expand Calley's Trial

While I agree with critics of both left and right who claim that Lt. Calley has been scapegoated in the recent Army purge, I am troubled by the implications of their thinking.

Those who call for Calley's release, or some slap-on-the-wrist punishment overlook the very important social function of the law. In finding Calley guilty, the Army is in effect undermining its own ethos of strict obedience to the commands of superior officers. In the future, the soldier in the field may think more carefully before following orders to "waste" an enemy village. He may become more of an individual moral agent, rather than a killing machine.

Secondly, at a time when—as we all know too well—bureaucracies have so successfully diffused responsibility that one can never find the persons who are responsible for certain regrettable incidents, it is

folly to perpetuate this situation by blaming each disaster on an impersonal "system." Such thinking leads to the unfortunate justification of inaction and political apathy found in a book like "The Greening of America."

Instead of calling for a slap on the wrist, one must instead work for an expansion of Calley's trial—in short a Nuremberg-type trial of those who gave the orders, of those who slaughter civilians from distant bombers, of all who share directly in Calley's guilt. At the same time, those who have the courage to disobey orders on sound moral grounds should be accorded the benefits of a merciful justice.

Such a course of action, unlikely though it may be, is the only hope if we as a nation are to come to grips with one of our toughest problems—the irresponsibility of impersonal bureaucratic systems. On a deeper level, it may be the only way to foster a communal ethos of respect for human life regardless of national or racial characteristics. Finally, through such a moral enterprise we will all come to realize how each of us is truly implicated in the War in Indochina; perhaps then it might come to an end more readily.

EDWARD P. MORGAN, '68
Lexington, Mass.

Mourns Society's Direction

Ethel White's letter in the February 1971 issue expresses the feelings of a great many who regret the departure from the Oberlin scene of much that we honored.

That the grace and dignity, the charm and civility we knew at "our Oberlin" is gone from other colleges as well as from our Alma Mater does not comfort us. We are distressed to find the values of manners and morals to which we are forever committed abandoned by the college that taught them. There is little help in the thought that Oberlin has always changed. The one we knew was much different from the one of 1900. Each was a product of its past and present. So is the Oberlin of today.

Reason tells us that we really mourn the direction our society is taking, not the institutions caught up in that movement. Our pride in the Oberlin that was such a power on the upward climb, longs to see her as a brake to the decline all about us.

FRED W. MORLEY, '29
Indianapolis

Problems and Results

My work as a Peace Corps malaria eradication volunteer has made it evident to me that man must truly give of himself in order to find himself.

Too many people today are talking about quick changes and revolution, basing their theories on circular philosophies that have nothing to do with life in the real world. I have learned through experience that hard work and good cheer are more valuable than bricks and bombs in the wars against poverty, disease and hunger—which are man's true enemies.

Change will come, but it will come slowly, through personal commitment. It is already too late for the world to accept adolescent romanticism as an answer to its pressing problems. Let's each of us do what we can, but always remember that results don't come from slogans and chants. Results come from real work!

I feel compelled to express myself as a member of the youth of America who is tired of seeing the radical (lunatic?) fringe get all the attention.

DOUGLAS H. HUMES, '70
Kuala Lumpur, Malaysia

Evil and Envious?

Some years ago I responded to a letter from Oberlin College by saying that I believed the alumni should not attempt to dictate campus behavior.

George Everson's insulting letter (February 1971) about dormitory life is so extreme that it invites a reply ad hominem. His vulgar humor and innuendo would appear to flow from an evil and envious mind.

Oberlin College is necessarily the responsibility of existing trustees, faculty, administration and students. Their record includes many innovations. May this continue.

C. RUFUS ROREM '16
New York City

Notice

Alumni are reminded that ballots for the 1971 alumni trustee election will be mailed to all Oberlin graduates at the end of the summer. These ballots will contain spaces to make nominations for the 1972 election. If you wish to encourage nominations in your own behalf or for another, it is suggested that you complete your campaign prior to Sept. 1. The person with the greatest number of nominations automatically becomes a candidate provided that individual has at least 100 official nominations. For further information regarding the alumni election process, please write to Edward S. Tobias, executive director of the Alumni Association, Bosworth Hall, Oberlin, Ohio 44074.

Moving?

If you're moving, please give us advance notice so the Alumni Magazine can follow you, free of charge, to keep you posted on your classmates and campus news.

Just stick this coupon in an envelope and mail to Oberlin Alumni Magazine, Bosworth Hall, Oberlin, Ohio 44074.

The mailing label showing your old address is helpful but not necessary.

Name Class
New Street Address
City State Zip Code
Effective Date of New Address

If the change involves a new employer or other such news, why not add a note of explanation so we can let your classmates know?

10,000 STRONG

1970

CONRAD G. CARLBERG is associate director at Jefferson Hall Inc. in Arvada, Colo. The organization's motto is "Fight Crime By Helping Youth."

LOUISE CHERRY was appointed a Teaching Fellow in the department of social relations at Harvard. She is teaching a section in personality theory.

Mr. and Mrs. JEFFREY T. DAINES (FAYE L. HUGGINS) have moved from Madison, Wis., to 60 Baylor Ave., Apt. 212, Winnipeg 19, Manitoba, Canada. Jeff has a temporary job as a research technician at the cyclotron lab of the University of Manitoba and will continue graduate study in physics there beginning in May. Faye is planning to complete her teacher training at the university and to teach in the area afterwards.

Mr. and Mrs. PAUL H. HARRISON (PAMELA YOUNG) plan to be in Boulder, Colo. (515 Forest Ave.), until midsummer.

RONALD B. MILLER received an honorable mention in the international essay competition on violence sponsored by the Council for Philosophical Studies. The two winning and two honorable mention essays are being published as a college textbook entitled, "Violence." Ron is now studying at St. Andrews in Scotland.

1969

WALLACE E. EASTER II and Martha Louise Baker, '71, were married Dec. 28, 1970, in Sandusky. Wallace is a S.Sgt. in the U. S. Marine Band stationed in Washington, D. C., and Martha is completing her last five hours for a B.A. degree from Oberlin at the University of Maryland. She attended the Oberlin summer program at Vienna, Austria last year. Address: 3311 Chauncey Place, Mt. Ranier, Md. 20822.

JOHANNA KORDESCH, a student at the University of Freiberg, Germany, had a chance to question former chancellor Kurt Georg Kiesinger concerning his opposition to the 'ospolitick' of Willy Brandt. She first posed her questions to special news writer, Edwin Roth, who took her to Kiesinger for first-hand answers.

JOHN ROTHER is working with the Office for Civil Rights, HEW, in Philadelphia. He travels around the Mid-Atlantic states to help health and social service institutions and agencies improve their services to minority groups. Address: John Rother, c/o Haselton, 432 Montgomery Ave., Haverford, Pa. 19041.

RUTH WELLS is assistant designer with the Hartford (Conn.) Stage Company.

Mr. and Mrs. Gary Werdesheim (SUZANNE CURRIER) and Suzanne's mother, Mrs. Nathaniel Currier, all play for the New Jersey Symphony Orchestra. Suzanne and her mother play violin and Gary is the tympanist. Suzanne and Gary were married last June and took a sabbatical leave for the summer to play in the Aspen (Colo.) Chamber Orchestra. Suzanne's father remains in New York playing double bass for the Metropolitan Opera.

1968

CHERI PAPIER and her cousin, Bruce, returned to the U. S. last January from a year of volunteer service in Israel under the auspices of the Jewish Center's Israeli Culture and Jewish Education Department. Cheri, a public health researcher, spent the year working on the Israeli Ischemic Heart Disease Project at the Tel Aviv University Medical School. Cheri has now returned to Israel to work on the heart survey. Address: 11 Rehov Bart, Ramat Aviv, Israel.

Mr. and Mrs. RICHARD S. ROTHSTEIN (AMY SHUB) have a daughter, Kathy, born in December 1970. Dick is a programmer analyst for the Rensselaer Research Corp. in Troy, N. Y. Next fall he plans to continue study for the Ph.D. in computer sciences at R.P.I. They live at 1137 Glenwood Blvd., Schenectady.

SCOTT SCHILLIN has won the 1971 Concerto Competition at the Indiana University School of Music. As winner, he played Brahms' Piano Concerto No. 2 in B. Flat, Opus 83, the work with which he won the competition, with the Indiana University Symphony Orchestra in concert on March 3. Scott won the Oberlin College Concerto Competition in 1967. He is the director of the Office of prospective freshmen and transfer students in the School of Music, and a doctoral candidate.

Mr. and Mrs. CHRISTOPHER SEIBERLING (JESSICA ROSENBERG) are the parents of Daniel Gideon born Feb. 9 in Albuquerque, N. M.

1967

Mrs. David H. Brown (POLLY ADAMS) is working as church secretary, teaches Sunday School and is involved in the church couples' discussion groups, while her husband is completing his last year of work on his Ph.D. in economics at Michigan State.

Mr. and Mrs. JAN CARLSON (SHARRON L. SZABO) are living in Canon City, Colo. Jan is teaching Russian and geometry at the Abbey School and Sharron is teaching piano and music classes for pre-schoolers in their home. They have a son, Michael Noble, born September 1969.

Mr. and Mrs. Arthur Freeman (MARTHA GIFFEN, MAT) are the parents of John Andrew born Jan. 27. Address: 2273 Robinwood, Toledo, Ohio 43620.

JOHN P. FREEMAN has a new position as program coordinator for the Film Seminar Center in New York City. The center sets up educational regional six-hour film programs all over the nation every Saturday. His job involves administering this program and acting as a coordinator between distributors of films and the regional film seminars themselves. For the time being, he is commuting from his home in Trenton, N. J.

DANIEL P. GREENFIELD and Marguerite Helene Rodgers were married Feb. 13 in the Chapel of Hackley School, Tarrytown, N. Y. Marguerite is a graduate of Newton College of the Sacred Heart and attended the Uni-



Victor Barnaba

FRANK A. SLOAN, '64, research economist with the RAND Corp., Santa Monica, Calif., has begun serving a four-year appointment to the National Advisory Allergy and Infectious Diseases Council of the National Institute of Allergy and Infectious Diseases. He is also a lecturer in economics at UCLA.

versity of North Carolina. Dan is a senior at UNC Medical School. After a wedding trip to Switzerland and France, the couple is living in England, where Dan is doing an externship in psychiatry at Goodmayes Hospital in London. He will return in June to receive his M.D. degree from UNC.

KARL L. NIELSEN is vice president of an independent company, Audio Venture Inc., and is in the business with his father and family. Address: 153 South St., Pittsfield, Mass. 01201.

SUSAN J. SHAUGER, MAT, is teaching 4th grade in Shelburne Falls, Mass., and living in S. Deerfield, Mass.

MARTHA HONEY Westover is doing graduate work in African and Afro-American history at Syracuse University. Prior to last September, she worked for the American Friends Service Committee and the Philadelphia Resistance. In August and September she went with two others to North Vietnam at the invitation of the North Vietnamese government. They stayed two weeks in Hanoi and then traveled through Saigon, Phnom Penh, Laos, and Thailand. Address: 400 Kirk Ave., Syracuse, N. Y. 13205.

1966

JULIAN BEAVER has returned from San Felipe, Chile, after serving two years with the Peace Corps. He is living at 330 East 2nd Ave., Denver, Colo. 80203, where he is employed with the Community Renewal Program.

Mrs. Courtland D. Gettel (KAREN E. TRYON) received her M.F.A. in music from the University of Iowa Jan. 22.

ROBERT F. HEILE and Margaret Sargent were married Feb. 13 in Chappaqua, N. Y. Margaret, a Goucher alumna, is working toward an M.A. at Johns Hopkins, where Bob is working on his Ph.D. in solid state physics. Address: 1611 Stonewood Rd., Baltimore.

CRAIG ROBINSON is doing field research in new concepts in rural housing with the Cooperative Business Development Program Inc., Beckley, W. Va. Craig had been employed by the federally-funded Design for Rural Action. He and his wife, Judy, live in Stanaford, W. Va.

MARJORIE RUSSEL has moved from Seattle, Wash., to Geneva, Switzerland, where she is with the department of molecular biology at the School of Medicine of the University of Geneva. Address: Université de Genève, Institut de Biologie moléculaire, 30, Quai Ecole de Médecine, 1211 Genève, 4.

1965

WILLIAM P. EPKE, advertising executive with the Equitable Life Assurance Society of the U. S., has been elected one of four vice presidents of the National Council of YMCAs.

Mr. and Mrs. Richard Essenberg (MARGARET KOTTKE) are living at 70 Northdene Rd., Leicester LE 2 6JG, England, where they both hold fellowships at the University of Leicester. Margaret received her Ph.D. in biochemistry from Brandeis last December and is studying the bacterium, *Clostridium pasteurianum*, under a National Science Foundation fellowship. Richard received his Ph.D. in chemistry from Harvard and is engaged in research under a fellowship from the National Institutes of Health.

Dr. and Mrs. ROBERT I. FISCHER are parents of Matthew Jacob born Jan. 21. They are living at 17 E. Millside Manor, Delran, N. J. 08075.

Mr. and Mrs. John F. Gates III (LINDA W. MYLES, MAT) announce the birth of Christopher Myles Jan. 16.

SHERRY GOODALL is living at 6300 Lamar Ave., Overland Park, Kan. 66201, where she is management staff instructor of the passenger sales training department with TWA. She was promoted to this position late last fall, and moved to the Kansas City area when the training department relocated. She teaches product knowledge and salesmanship to agents from all over the U. S. Sherry has been with TWA since January 1966. She started in reservations, and spent 10 months last year selling TWA to travel agents in New York. She says she hasn't given up her music and now plays guitar to go with her singing.

ALBERT W. HOGUET III is an assistant attorney general for the state of Ohio with offices in the State House Annex, Columbus, Ohio 43215. He was appointed to this position after only three months with the law department of the City of Cleveland as an assistant director of law. Before that, he spent two years as a law clerk with the Cuyahoga County Court of Common Pleas (Cleveland). Address: 2054 Iuka Ave. #D, Columbus 43201.

CATHERINE SCHNELKER is enjoying her teaching at SUNY Plattsburgh. Besides cello, she teaches a music history survey course, class and private piano. In addition, she is learning to fly.

GERALD B. WHITE and Judith Ann McDaniel were married Feb. 20 in Cincinnati. William C. Carroll, '67, instructor in English at Oberlin, was an usher. The Whites are living in Chicago.

Notice

The Alumni Office is preparing directories for the following reunion classes: 1916, 1921, 1931, 1936, 1941, 1946, 1951, 1956, 1961, 1966. Each member of a reunion class will receive a copy of his or her class directory. Members of non-reunion classes who may be interested in knowing the whereabouts of friends in these ten classes are invited to order directories at cost (prices vary from \$2 to \$3) by writing to the Alumni Association, Bosworth Hall, Oberlin, Ohio 44074.

RICHARD A. WOLF, assistant professor of chemistry at SUNY at New Platz, has been awarded \$1,600 for research study of "the conformation of organic free radicals."

1964

P. DENNIS BATHORY has been named assistant professor of political science at Livingston College, Rutgers. He presently is completing his studies for his Ph.D. at Harvard.

RALPH HORNING is studying at the Thunderbird Graduate School of International Management, Glendale, Ariz. Thunderbird is devoted exclusively to training men and women for international careers in business.

TED McKNIGHT, t, has been appointed assistant to the new district superintendent of the Eastern Transvaal district, South Africa. Rev. J. M. Nhatsave, the superintendent, is the first African to serve in any South African conference. Government policy prevents his wife from accompanying him; so he sees her and his six children only during vacation time and for annual conference.

CHRISTOPHER PARKER is working under a Rockefeller grant as an artist and filmmaker with the Center for the Performing Arts at the University of Iowa, where he also teaches art part-time. His feature film, "Whitey," is being distributed by the American Film Institute, and there will be a show of his work at the Richard Feigen Gallery in New York next October. He and his wife (Clarissa Jones, '63) live on a hog farm, Route 2, Iowa City, Iowa 52240.

Mr. and Mrs. RICHARD PIERCE (NANCY PIPER) and their two sons, Joe and Dick, have moved from E. Lansing, Mich., to Amherst, Mass., where Dick is a psychologist in a clinic.

Rev. and Mrs. Arend Reitsema (MERREL KEYES, '64) are in their third year as missionaries to the Zulus. They represent the Reformed Church in Holland. With their three children, they are at Richmond, Natal, South Africa.

Mr. and Mrs. Joel B. Russ (CAROLYN BRAUN, '64) announce the arrival of Andrew Bunker, Feb. 15 in Bangkok, Thailand. Address: General Delivery, Box 287, APO San Francisco, Calif. 96346.

JAMES SCOTT, who teaches flute at Douglass College of Rutgers University, made his Town Hall recital debut Feb. 6 playing a program that ranged from Frederick the Great's Sonata in C minor to Pierre Boulez's Sonatine for Flute and Piano. He also played Bach's Partita in A minor, Bhatia's Flute Music, Ibert's "Jeux," Messiaen's "Le Merle Noir," and Bloch's "Two Last Poems (Maybe . . .)." The New York Times stated that Jim is "a well-rounded musician with commendable technique and interpretive ability."

HAROLD WOLMAN, deputy director of the year-long National Priorities Study for the Urban Coalition, has become legislative assistant to Sen. Adlai E. Stevenson III (D-Ill.)

1963

PAUL A. LEVI's String Quartet No. 1 was premiered in February by the Feldman Chamber Music Society of the Tidewater area in Virginia. The work, completed in 1970, is dedicated to the "interrupted lives of Martin Luther King and Robert F. Kennedy," and it does not have the formal structure of the traditional string quartet. Paul works in New York City sound editing for television and films. He also has written incidental music for professional play productions and musical scores for films such as "Zelenka," "In the City There's A Who," and "Leisure, USSR."

Mr. and Mrs. James Poindexter (ELLEN COOKE) have adopted a baby girl, Emily Christine, now eight months old. In 1969, Ellen returned to Boston to complete requirements for her M.M. at New England Conservatory. While there, she lived with Emily Kennedy, '62.



MARGERY ABER, '37, demonstrates one of her techniques toward putting the violin on the left shoulder in a Suzuki class situation. Margery will be director of an American Suzuki Institute July 25-31 at Wisconsin State University, Stevens Point, Wis. Oberlinians on the Institute faculty will include Clifford Cook, '30, John Kendall, '39, and Eiko Suzuki Kataoka who was a special student in the Conservatory 1966-68. The Institute is designed for all Suzuki students, parents, college students and teachers.

1962

Mrs. Naidu Permaul (JANE C. SZUTU) is elementary placement advisor in the Office of Educational Career Services at the University of California, Los Angeles.

1961

THOMAS M. ("TIM") HILL is the president of his own publishing company, Hill Publishing Inc., Boston, and the first issue of his magazine "Audience" came out with 17,000 copies. The magazine is designed to become "a way for people to become involved in the arts of their times." It carries no advertising, and has a paid editorial advisory board including, Alan Arkin, Saul Bass, Saul Bellow, Robert Bolt, John Cassavetes, Charles Eames, Philip Johnson, Marisol, Inge Morath, Gordon Parks, Anne Sexton, Robert Penn Warren, Tom Wicker and John A. Williams. Tim left his job at Houghton Mifflin in 1965 to start this business.

Mr. and Mrs. Hal Hinds (JUDITH ADAMS) have bought a home on the Wright Road in North Canton, Conn. They specialize in growing wildflowers, mushrooms and herbs and an ecological approach to good living.

Mr. and Mrs. DAVID A. JEGGLE (Dorothea Taylor, '63) have moved to 464 Greenglade Ave., Worthington, Ohio 43085, where Dave is an associate actuary with the Midland Mutual Life Insurance Co. Son Scott is now 8 and daughter Karen is 6.

Dr. DAVID C. KIRKPATRICK and Karen Ann Lamica were married Dec. 26, 1970, in San Francisco. Dave is an intern at San Francisco General Hospital.

MARTHA B. JOHNSON and Byron L. Spice were married Dec. 18, 1970. Byron is a housing consultant with the Foundation for Cooperative Housing, Washington, D. C., and Martha gave up her teaching job in

December to join the Summer-in-the-Parks staff of the National Park Service. Address: 1440 N St. N.W., #916, Washington, D. C. 20005.

1960

DEIRDRE ASELFORD and Claus Boysen were married several months ago in Oldenburg, Lower Saxony, Germany. The Boysens are members of the Oldenburg State Opera Company, with which they have renewed their contracts until 1972.

Mr. and Mrs. JOHN P. MAYER (Karen Davis, '61) are living at 194 N. Berkshire Rd., Bloomfield Hills, Mich. 48013, where John is court administrator for the Oakland County Circuit Court in Pontiac. He had been deputy administrator for the Ohio Supreme Court for 3½ years. In December 1970 he completed work as a member of the first class of the Institute for Court Management in Denver. The Mayer's identical twin daughters, Carla and Julie, are six years old.

1959

Mr. and Mrs. Robert H. Beasley Jr. (ROSALIE ANN FIGGE) are the parents of their first son, Robert Hewett Beasley III, born Jan. 24 in Baltimore.

Dr. LOUIS C. BERNHARDT has become assistant dean for clinical affairs of the University of Wisconsin medical school. He had been assistant professor of surgery.

1958

ALDEN B. ASHFORTH has received his Ph.D. in music from Princeton.

FREDERICK B. BINCKES played the inaugural recital in Mexico on that country's largest custom-made electronic organ at Hermosillo. He appeared at the request of Federico Sotelo Ortiz, the rector of the University of Sonora. Address: 47 Sunset Trail, Ogden Dunes, Ind.

Mrs. John E. Clarke (JOANNE SALTS-MAN) has joined the secretarial staff for Sen. Lowell P. Weicker, Jr., (R-Conn.)

Mr. and Mrs. J. W. Rothuizen (JULIE KIESSLING) are the parents of Laura Eugenie born Dec. 6, 1970, in Vaud, Switzerland.

Rev. GEORGE THOMAS, t, who had been minister of church and community with the Massachusetts Conference of the United Church of Christ, has been appointed to a new key post as assistant to the conference minister and president for program development. The change was made by conference directors to enable the conference to become a "resourcing and empowering agency" instead of a "granting and programming" agency.

JAMES L. WHITELY and Robin L. Pratt were married Jan. 16 in Lancaster, Pa.

1957

Mrs. Stanley F. Copeland (GERALDINE THURMAN) received a M.Ed. in counselor education from the University of New Hampshire in January. She presently is employed as project assistant in the Early Childhood Fellowship Project at the university while she works toward a certificate of advanced graduate study in counseling. Her husband is completing his 18th year in the Air Force. They have two daughters, Vanessa, 12, and Valerie, 9. Address: 35 Juniper Ln., Pease AFB, New Hampshire 03801.

Mrs. Robert S. Isenstein (MARGARET L. CLYMER) is in the second year of study for the master of social work degree at the University of Maryland.

Dr. JUDITH S. MEARIG, associate professor of education at St. Lawrence University, is teaching a new course in the education of disadvantaged children. The course was initiated on a trial basis at student request, and is designed principally for persons currently working with disadvantaged children or who are planning to do so in the future.

Since leaving the Montreal Symphony, JEAN MORIN has been teaching flute. This year he is professor of flute at the Conservatoire de Quebec at Chicoutimi three days a week and also teaches for l'Institut Pedagogique (part of the University of Quebec) in Montreal and has one student at McGill University. His wife (ABIGAIL SIBLEY) spent two years getting undergraduate courses in history at Loyola College and has begun study for the Ph.D. in history at McGill University. Children—Sylvia, in high school; Francoise, 7th grade, and Eileen, 1st grade, in experimental programs taking all their classes in French; Michel and Patrick in regular elementary programs.

1956

Mr. and Mrs. ARSENIO GIRON (PATRICIA DAY) are both teaching music at the University of Western Ontario, London, Ont. Art is a composer and Pat is teaching piano and accompanying recitalists. Sephera is nine and Marcel almost eight years.

Mrs. Herbert Hawk (EILEEN RAZEK) has returned to newspaper reporting. She is a reporter with the Norristown, Pa., *Times-Herald*, doing general reporting and

features. Herb is an engineer with R.C.A. Home address: King of Prussia, Pa.

1954

JOHN T. SCHWARZ JR., t, and his family will be leaving Japan May 21 after 4½ years as missionaries there with the United Church. Their destination is unknown, but John hopes to settle in a pastorate somewhere in the U. S. They will arrive in San Diego in early June, and after a cross-country camping and interview trip, hope to be settled by September.

RONALD L. WALN received his Ph.D. in music from the University of Iowa Jan. 22.

1953

Rev. EDWARD A. HAWLEY and family arrived home from Kenya in time to spend Christmas with his parents and other relatives. Ed returned to Nairobi early in January and remained through February to help with refugee service. He and his wife, Gretchen, and their three daughters are living in Hart, Michigan (Box 206) 49420, where they will stay through the six months furlough following Ed's return from Africa.

CAMPUS CALENDAR

May

- 1 Saturday
LACROSSE—Wittenberg
BASEBALL at Heidelberg
TRACK—Hiram at Ohio Wesleyan
GOLF—Ohio Conference meet at Marietta
TENNIS at Wittenberg
FRENCH DEPARTMENT
PLAY Little Theater
- 2 Sunday
OBERLIN MUSICAL UNION,
Harriet Simons,
conductor Finney, 8:00 p.m.
- 4 Tuesday
OBERLIN WIND ENSEMBLE,
Kenneth Moore,
conductor Finney, 8:00 p.m.
- 5 Wednesday
BASEBALL—Ohio Wesleyan
TRACK—Wooster at Otterbein
TENNIS—Denison
OBERLIN OPERA THEATER,
Roy Lazarus, director ...Hall, 8:30 p.m.
- 6 Thursday
HONORS DAY
ASSEMBLY Finney, Noon
LACROSSE at Wooster
OBERLIN OPERA
THEATER Hall, 8:30 p.m.
- 7 Friday
SPANISH DEPARTMENT
PLAY Little Theater
OBERLIN OPERA
THEATER Hall, 8:30 p.m.

- 8 Saturday
LACROSSE at Ohio State
GOLF—Ohio Conference meet at Denison
BASEBALL at Baldwin-Wallace
TRACK—Mount Union
TENNIS at Kenyon
OBERLIN OPERA
THEATER Hall, 8:30 p.m.
SPANISH DEPARTMENT
PLAY Little Theater
- 11 Tuesday
NEW DIRECTIONS
RECITAL #9 Warner, 7:30 p.m.
- 12 Wednesday
LACROSSE—Michigan State
- 14 Friday
TRACK—Ohio Conference meet at
Mount Union
TENNIS—Ohio Conference Meet
MUMMERS ONE ACTS ...Little Theater
- 15 Saturday
LACROSSE—Denison
TRACK—Ohio Conference meet at
Mount Union
TENNIS—Ohio Conference Meet
GOLF—Capital and Baldwin-Wallace at
Wooster
BASEBALL—Denison
MUMMERS ONE ACTS ...Little Theater
- 16 Sunday
MUMMERS ONE ACTS ...Little Theater
- 17 Monday
MUMMERS ONE ACTS ...Little Theater
- 18 Tuesday
SECOND SEMESTER ENDS
- 22 Saturday
BACCALAUREATE (Vespers)
- 23 Sunday
COMMENCEMENT AND INAUGURATION

For further information and reservations call or write:
The Alumni Association, Bosworth Hall, Oberlin, Ohio 44074.

Rev. THOMAS L. HAYES is a Procter Fellow at the Episcopal Theological School, Cambridge, Mass. for the spring term. His book, "Parish Out-of-Bounds," will be published in April by Association Press.

E. BUDD HOPKINS JR. had an exhibition of his paintings shown at the Hurlbutt Gallery, Greenwich (Conn.) Library from Feb. 3 through March 11. The exhibit is retrospective of 10 years' work. Concurrent with that exhibition, Budd had a showing of a selection of collage works at the Poindexter Gallery in New York City. He has had 6 one-man shows at Poindexter since moving to New York. In addition, he has had one-man shows for eight consecutive years at the Tirca Karlis Gallery in Provincetown, Mass.

DOUGLAS WASSON, t, minister of the First Congregational Church, U.C.C., in Colorado Springs, has been appointed to the eight-member Committee on Resolutions for Kiwanis International for 1971-72. Mr. Wasson is the 1969 governor of the Rocky Mountain district of Kiwanis International, and a member of the Kiwanis Club of the Rampart Range, Colorado Springs.

1951

BILL CUNDIFF, who signed up for a three-year term as a missionary teacher in Japan with the United Church of Christ in 1952, is still on the job. Bill teaches at Miyagi College, Sendai, which has an enrollment of 4,275 girls between the ages of 14 and 22. He also keeps busy on the college's board of directors and library committee, and directs the choir of one of the largest churches in Sendai.

Mrs. A. Claire Siddall (JEANNETTE LAGERSTROM) has been co-vice-chairman of the Friends of Tyron Creek Park (Lake Oswego, Oregon), Inc. since its creation early in 1970. She has been instrumental in saving the creek from developers and securing all of the available acreage around it for a park.

1950

CAROL WESTERMAN adopted a Vietnamese baby, Nguyen Thi Bach Lan (White Orchid), renamed Marlena Cristine Westerman, from the Viet Hoa Orphanage last Nov. 13. Special assistance from Sen. Hugh Scott was necessary to obtain immigration clearance for the baby to enter the U. S. Carol and daughter returned in late January and are living with her parents at 303 N. Chestnut St., Scottdale, Pa. 15683.

1949

ROBERT J. DUNCAN, head football coach for the past 10 years at Lakewood (Ohio) High School, has retired from coaching but will continue as a math teacher. Bob went to Lakewood in 1961 after five years as head football coach and basketball assistant at Columbus South High, and five years as head basketball and assistant football coach at Grandview, Ohio.

ALAN FRANK is teaching music at SUNY at Plattsburgh, N. Y.

1948

WRIGHT BABCOCK is teaching 7th grade mathematics and science and 9th grade introduction to business at Putnam Valley (N. Y.) Central School.

Mrs. Charles Dold (HENRIETTA WIL-LIG) received a second master's degree (M.S.T.) from Colby College last June, and is continuing to teach science at the Wheatley School. Their two oldest children are studying at American University in Beirut, the youngest, Pam, is a freshman at Colby, and the third, Claudia, spent the fall visiting in Beirut before returning to college.

Mrs. Malcolm Hunt (BETTY SPRAGUE) received the B.M.E. degree from Meredith College last May and is teaching band two days a week in Zebulon, N. C. Her oldest



GEORGE TRAUTWEIN, '51, now in his fifth year as associate conductor of the Minnesota Orchestra, recently received praise from critics for resurrecting and performing the seldom-heard Symphony No. 2 by Vincent d'Indy. The three performances also featured the American premiere of Eric Stokes' *Sonatas*, a spatial composition for three string orchestras, and Mozart's A Major Concerto (K.V. 488) with Christoph Eschenbach as soloist. In another recent concert, George conducted a program which included his own arrangement of a symphonic suite from Puccini's *La Boheme*.

daughter, Robin, graduated from Smith College in 1970, was married the same day, and she and her husband are both studying law—Robin at the University of Detroit and Larry at the University of Michigan. Son David is a senior at Brown, daughter Susan a sophomore at Duke, and Chrissy will graduate from high school in June.

Rev. EUGENE E. MORGAN, t, received an honorary Doctor of Humane Letters degree from the University of Akron at the midyear commencement on March 21.

EUGENE S. UYEKI, chairman of the interdisciplinary studies in the social sciences at Case Western Reserve, has been named provost of social and behavioral sciences.

PAUL C. ZELLERS is now manager of personnel planning and analysis for the B. F. Goodrich Co.-Corporate Division, Akron, Ohio. Address: 1867 Stoney Hill Dr., Hudson, Ohio 44236.

1947

Mrs. Fiora Contino (FIORA CORRA-DETTI) conducted the Indianapolis Symphony Orchestra when they played for the Indiana University Music School's production of Puccini's "La Boheme" Feb. 12 and 13 at Butler University's Cowles Hall.

Mrs. Phillip F. Lewis (MARGARET SHIVELY) graduated from St. John's University Library School with an MLS last January. She is the librarian at the Optometric Center of New York, a non-profit clinic dealing with all types of eye problems. A College of Optometry was chartered there April 1 as a branch of SUNY.

ROBERT A. J. LIVINGSTON, t, has completed 17 hours of art courses at the Univer-

sity of Michigan and expects to have his secondary certificate stretched to include K-12th grade so he can teach elementary art. He has fixed up a studio and is carving in marble now. Address: 916 Brooks St., Ann Arbor, Mich. 48107.

1946

Mrs. Carl Orr (JOAN YESSLER) completed her term as an Iowa state senator at the end of 1970 and has been working with the League of Women Voters, Mental Health Board, a four-county Community Action Program, and on some TV spots to abolish black/white discrimination for the Iowa Civil Rights Commission. She also has been doing some singing and taking two speed reading courses.

1944

JANET JACOBS will become headmistress of the Ellis School, Shadyside, Pittsburgh, Pa. July 1. She has been academic dean of the Northfield School, East Northfield, Mass.

1943

Dr. ROBERT L. WALL has become assistant dean and secretary of the College of Medicine at Ohio State. He continues to hold a professorship in the department of medicine.

ROBERT L. WALTERS has returned from a sabbatical in France, teaching again at the University of Western Ontario. Address: 266 Huron St., London 11, Ontario, Canada.

1942

Last summer the perinatal research project which RUTH CHERRY, A.M., had worked on for a number of years, was ended. In October, she began a new job in the department of physiology of Harvard School of Public Health, doing lung function tests on the environmental health of Boston policemen who do traffic duty in tunnels and busy intersections.

1940

Mrs. David Dugan (ELEANOR FREAR), after 15 years of helping in the office of the family business, is "retired" and is substituting in the elementary grades of the Perry, Ohio, schools. Son Gary has completed his Navy service and has joined the family business and son Tom is a freshman at Ohio State. Daughter Pat and her husband live in Cleveland Heights and have two children.

1938

JAMES W. DEER was elected to the board of directors of Electronic Controls Inc., Wilton, Conn., in March.

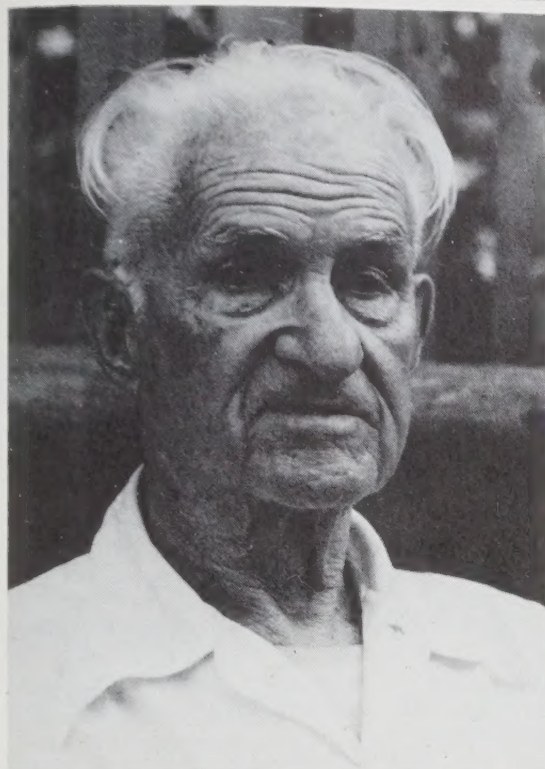
Donna Margaret, daughter of Mrs. Selma Hirsh (SELMA GOLDSTONE, A.M.), was married to Markham Judah Geller last Nov. 25 in Pound Ridge, N. Y.

Mrs. Richard Wells (DOROTHY STEVENS) is continuing to teach at Point Park College in Pittsburgh. She heads the Lab Nursery School and supervises teacher trainees.

1937

Mrs. Elmer W. Brown (ANNA V. BROWN) was appointed in February as executive director of the Mayor's Commission on Aging by Mayor Carl B. Stokes of Cleveland. Mrs. Brown coordinates services, public and private, to older persons in Cleveland, and her services are paid from a \$17,000 grant from the Cleveland Foundation.

Mr. and Mrs. Ulrich Leppman (RUTH ARMSTRONG) have been spending the winter at Braunschweig, Germany.



Edwin Michael Hoffman, '07, has received signal honors this past year as a composer and as a student of Indian lore. The Augustana College Chamber Orchestra presented "Mike's" symphonic poem, "Prairie Boy," as part of a 1970-71 "Environment in Crisis" series of lectures, dialogue, music, art and drama to identify the major threats to man's

environment and explore possible solutions.

Lecturers in the series included Herbert Krause, Ralph Nader and Robert Theobald. Mr. and Mrs. Hoffman (Molly Lindsay, '10) flew to Sioux Falls, S. D., from their home in North Tisbury, Mass., for the program. Critics acclaimed the composer's "use of the prairie as a palette from which his tonal brush has fashioned a mosaic of impressions."

Earlier Mike received the Catlin Peace Pipe Award, presented annually to outstanding interpreters of Indian lore, and named in honor of George Catlin, the noted 19th century painter of Indian subjects.

Mike is a native of South Dakota. He got the inspiration for "Prairie Boy" when he was a homesteader near the Black Hills and the Bad Lands. He composed it at Black Mountain, N. C., during his 30 years as interpreter and naturalist at "Camp Sequoyah" boys' camp. He calls himself a musical "sport" because he didn't study at the Conservatory and preferred YMCA work and boys' work to a career in music.

1935

Mrs. Sumner Hayward (LUCY IRWIN) is a social worker in a new Maine Township (Ill.) High School, where she is setting up her own department.

1933

Mrs. CLAUDINE GROVES Snyder and Voldemars Mieztis were married Jan. 2. After a honeymoon skiing in Switzerland, they are living at 3551 Columbia Rd., North Olmsted, Ohio 44070.

1932

Mrs. Laurene Heimann (LAURENE TURNBULL) is teaching and supervising only the class piano at the University of Texas this year. They have a Baldwin electric piano lab and are continuing to find better ways to teach and learn. Due to budget problems, she has a smaller number of graduate students working with her this year.

F. ELISABETH TUTTLE retired at the end of February after 37 years dedicated to social work. Administrator of Family and Children's Service of the Cuyahoga County (Ohio) Welfare Department, she went there in 1960 from the Ohio Department of Public Welfare where she was consultant on staff development and child welfare.

1930

EMMETT S. CARMICHAEL, senior staff engineer in the technical service department of Mobil Oil Corp.'s North American Division, retired in February after 37 years of service. Emmett joined Mobil's research laboratories in Brooklyn in 1934. He holds several key patents on lubricants.

1929

HENRY L. WIERENGO, who has practiced law in Muskegon, Mich. since 1934, has joined the firm of Parmenter, Forsythe, Rude & Dethmers as an associate.

1928

A geological conference was given at Johns Hopkins University in January in honor of Francis J. Pettijohn, husband of DOROTHY BRACKEN Pettijohn. The two-day conference, "Sedimentology in the 20th Century," was attended by 130 geologists, three of whom were past presidents of the Geological Society of America. Prof. Pettijohn has retired as chairman of the geology department at Johns Hopkins, but will continue teaching and doing research there. From 1925-29, Prof. Pettijohn was an instructor in geography and geology at Oberlin.

AJI TAKENCHI received the Third Order of Merit and was decorated with a Sacred Treasure Decoration by the Japanese emperor last November for his almost 60 years' service in social work education. Aiji had a major intestinal operation last March and spent the recuperation time writing. In co-authorship with his former students he wrote, "The Function and Modernization of the Day Nursery" and "Community Development—An Attempt to Facilitate and Promote Community Welfare." He also composed Japanese poems called "Waka" with 31 syllables, and had a book published of over 400 pieces called "A Life Bestowed."

1926

CLARENCE J. AMSTUTZ has been named to the President's Cabinet of the Equitable of Iowa for the second consecutive year. He and other members meet with the com-

pany's top management for an exchange of ideas regarding service to policyholders. "Stutz" has been a member of the firm's Million Dollar Round Table for 23 years.

1925

Mrs. Frank J. Kottke (ESTHER HENDEE) is employed this spring by Washington State University to sort specimens for the university's insect collection. Address: 2015 Haven Way, Pullman, Wash. 99163.

ARTHUR L. WILLIAMS, emeritus professor of wind instruments in the Oberlin College Conservatory of Music, was the recipient of a Citation at the 15th National Conference of the College Band Directors National Association, Knoxville, Tenn. in February. The award recognized his successful campaign to improve the nation's bands, and his help in raising performance standards and encouraging the composition and performance of wind literature. A guest editorial by Mr. Williams, "Today's Story—Tomorrow's History" appeared in the January 1971 *Music Journal*.

1924

ALFORD CARLETON has retired as the chief executive of the United Church Board for World Ministries after 50 years of service. He was succeeded by David M. Stowe, who was installed in ceremonies at the November meeting of the board in Seattle. Alford went to Turkey as a young educator in 1924, and then after his theological education, he returned to the Middle East where he was named president of Aleppo College, Syria in 1937. In 1954 he returned to the U. S. to head what was then known as the American Board.

1923

Mrs. Josephine H. Kyles (JOSEPHINE HUMBLE) is serving as religious education consultant for AME churches throughout the Washington, D. C. area. She is national director of Social Education and Action, director of religious education for the Philadelphia-Baltimore Conference, and director of missionary education for the Washington District Women's Home and Foreign Missionary Society. She also is director of the Division of Service of the Metropolitan Detroit Council of Churches.

1920

L. MARION DUDLEY was named "Citizen of the Year" by the Oberlin Health Commission. Miss Dudley returned to Oberlin in 1967 and has served as director of the Craft Room at the Oberlin Community Center.

1915

LACY SIMMS was honored by the Alamogordo (N. M.) Rotary Club with the "Service Above Self" award in early February.

1914

L. A. COOK was general chairman for the seventh annual convention of the Georgia Numismatic Association held March 12-14 in Atlanta.

Mr. and Mrs. Palmer L. Woodson (VENETTIA F. TRAUGER, k) have moved from Scotch Plains, N. J., to be with their daughter. Address: c/o Mrs. Derl I. Derr, 3204 Barbara Lane, Fairfax, Va. 22030.

1912

ELMA PRATT is cataloging her voluminous slide collection of folk art and taping her recollections to accompany the folk art collection which she has given to Miami University. The vice president of the Dayton Paint & Tool Co. recently donated \$7,500 to this "Elma Pratt Collection of Folk Art."

LOSSES IN THE OBERLIN FAMILY

Academy

GILBERT—Miss Anna E. Gilbert died Dec. 9, 1970, in Bennington, Vt. Born Nov. 12, 1881, in Dorset, Vt., she received a Ph.B. degree from the Univ. of Vermont in 1904, taught for one year and then worked for various lengths of time as an accountant for an apple business, farmer, poultry raiser, and genealogist for Dorset families. She was treasurer of the Dorset Science Club. She leaves a sister, Gertrude Drury, of Dorset.

1902

EWING—Mrs. Robert L. Ewing (Georgia M. Carrothers), former house director at Oberlin, died Feb. 24 at a nursing home in Stamford, Conn. Born Feb. 22, 1880, in Tiro, Ohio, she was a daughter of George Carrothers, 1857-62ac.

Mrs. Ewing was the first YWCA secretary for students at Oberlin from 1903 until 1905, when she and Mr. Ewing, international secretary of the YMCA, were married. He died in 1934.

From 1905-12, the Ewings did voluntary missionary work in Madras, India. During World War I, Mrs. Ewing did canteen work under the auspices of the YWCA in London.

Following her husband's death, Mrs. Ewing became housemother at Gulde House for a year before becoming hostess and then director of Baldwin Cottage until 1949, except during 1943-44 when she was back at Gulde.

In 1951, she went to Bowling Green State University, where she was house director at the Alpha Gamma Delta sorority house. She retired in 1955.

From 1925-34, she was a member of the board of directors of the Federation of Christian Women. As a charter member of the AAUW, Mount Kisco branch, she received a life membership in that association in 1966.

Mrs. Ewing leaves a daughter, Mrs. Pierre (Helen E.) Lambert, '36, of Ridgefield, Conn., three grandchildren and three great-grandchildren. Two sons, Robert L. Jr. and Thomas C., preceded her in death.

1907

LINDSAY—Mrs. Roberta C. Lindsay (Roberta M. Curry), retired teacher and social worker, died Oct. 21, 1970, in Ft. Worth, Texas. She was born there Sept. 16, 1885. She did additional study at Northwestern.

Mrs. Lindsay taught English and math at East Texas Academy, Tyler, Texas, in 1907-8 and then taught at the high school in Ft. Worth until 1917. She and Charles E. Lindsay were married in 1915. He died in Ft. Worth in 1949.

From 1918-26 Mrs. Lindsay was a social worker with the Ft. Worth Welfare Association, and from 1926-34, she was the City Welfare Supervisor. In 1935-37, she was supervisor of the Tarrant County Board of Relief.

During World War II, she was director of Roman Catholic-sponsored U.S.O.'s in Gainesville, Texas., Gulfport, Miss., California, Oregon and Nevada. After the war

she traveled, touring Europe in the summer of 1960. Later, she traveled throughout the U.S.

Mrs. Lindsay was president of the Alplin Charity Club from 1915-23 and chairman of the finance committee of the local YWCA from 1922-32. She was a charter member of Beta Rho Chapter of the Delta Sigma Theta sorority.

She leaves a sister, Mrs. Willie Starks of Ft. Worth.

1911

BYRNE—Mrs. Joseph E. Byrne (Grace E. Stewart) died Nov. 17, 1970, at her home in Dumont, N.J. She was born Aug. 1, 1887, in West Hurley, N.Y. She and her husband, an auditor, were married in 1914. Before that, Mrs. Byrne worked temporarily for the U.S. Express Co., and the Bureau of Municipal Research in New York City. In 1921 she was vice president of the Oberlin New York Alumni Association. She leaves two daughters, Mrs. Claire B. Greene, and Janet S., '38, of Dumont.

1916

NIELSEN—Dr. Walter S. Nielsen, retired optometrist and jeweler, died March 1 in Lorain (Ohio) Community Hospital after a short illness.

He was born July 15, 1892, in Lorain and attended Wharton School of Finance and the University of Pennsylvania for a time. He also graduated from the Harden School of Optometry. Before retiring in 1968, Dr. Nielsen was associated with H. P. Nielsen & Sons, Jewelers and Optometrists, Lorain, founded by his father in 1877, and which is now operated by his son, Carl.

Dr. Nielsen was past president of the Lorain Board of Education of which he was a member from 1930-50, former superintendent of the First Lutheran Church Sunday school, and a member of the Lorain County Optometric Society, Masonic Lodge 552, and the Senior Fellowship Club.

He leaves his wife, the former Gertrude W. Graupner, whom he married in 1918; a daughter, Mrs. C. M. (Jean) Simmons, '41, of Bethel, Ohio; three sons, Dr. David of Waynsfield, Ohio, and Homer and Carl both of Lorain, and two sisters, Mrs. Gyde Evans and Mrs. C. H. (Mildred) Papier, '22, both of St. Petersburg, Fla.

1917

WADE—Miss Elizabeth (Betty) Wade, retired social worker and director of residence at the Orange YWCA, died Feb. 9 in Orange (N.J.) Memorial Hospital. Born Nov. 5, 1894, in Orange, she did additional work at Rutgers, Columbia, Hartford (Conn.) School of Religious Education, YWCA Training School, and New York School of Social Work.

Miss Wade taught at high schools in Ashland, Ohio, Sayville, N.Y. and Bound Brook and Essex Falls, N.J. until 1922. From then until 1929, she taught at the International Baptist Seminary, East Orange. In 1930 she was general secretary of the YWCA in Newton, N.J.

In the 30's, Miss Wade began her 35-year social work career. Until 1937, she was a social investigator for the Bureau of Public Welfare in East Orange and she then held the same position with the State Board of Children's Guardians. From 1943-50, she was a caseworker and acting executive for the Montclair (N.J.) Day Nursery, which merged into the Family and Children's Society in 1944.

Until her retirement in 1966, Miss Wade was a caseworker for the West Orange Community House for 15 years. She also was a member of the Council of Church Women United of Orange and the National Federation of Settlements and Neighborhood Centers. Following her retirement, she remained on the board of the YWCA there and was chairman of the department of Christian Social Relations of the Council of Church Women United.

Miss Wade also kept house for her crippled brother and an orphaned niece. She was listed in the August 1967 edition of *Who's Who in American Women*.

She leaves a brother, Allan E. of East Orange. Oberlin relatives include cousins Ellwood S. Harrar, '26, J. George Harrar, '28, Mrs. Blair B. Bechtel (Louise McCullough, '31), and Mrs. Harriet Kistler (Harriet McCullough, '33).

1918

SOLBERG—Mrs. Melvin A. Solberg (Lavilla H. Thimsen) died Dec. 25, 1970. Born Nov. 7, 1895, she studied voice at Carleton for a year and taught music privately from 1917 to 1959. She and Mr. Solberg were married in 1919. She leaves daughters Mary C. and Sylvia S. Beckwith and son Melvin.

1919

BROWN—Mrs. Grant H. Brown (Charlotte "Sharllie" Rebecca Kirshner) died Feb. 6 at Hialeah Hospital from a heart attack suffered ten minutes before landing at Miami on her way home from a trip with her husband to the Caribbean and the Mezzo American countries. Born May 16, 1896, in Kansas City, Mo., she was the daughter of Charles H. Kirshner, '86, a former Oberlin College trustee, and Agnes Fairchild Kirshner, '88. Her grandparents were George T., 1862, and Charlotte Halstead Fairchild, 1862.

For a year following her graduation, Mrs. Brown worked with the War Camp Community Service, before doing graduate work in home economics at the University of Wisconsin. There she met and was married to Mr. Brown, now retired president of the American Book Co., in 1921.

Mrs. Brown was a former NGO Representative to UNICEF at the United Nations, former president and secretary of the Faragut (Ill.) P.T.A., and worker in the Red Cross and Community Chest.

Following her husband's retirement in 1960, the Browns took a trip around the world, spending six months in Pakistan where he worked on an educational project for the Ford Foundation and the University of Chicago. Since then they had spent ten months of each year at their home on Crystal Lake, Frankfort, Mich., and two months traveling.

In addition to her husband, Mrs. Brown leaves a daughter, Mrs. John W. (Charlene) Seabury of Winnetka, Ill., a son, Grant H. Jr., and three brothers, Charles H. Jr., '30, of Baldwin, N.Y., George F., '27, of Kansas City, Mo., and Robert F., '14, of Blytheville, Ark.

1924

NISHIGORI—Rev. Sadao Nishigori, t, died in October, 1970 in Japan. Born June 6, 1892 in Tokyo, he received his B.D. from Doshisha University in 1915. Until he came to Oberlin in 1921, he was editor of "Kirisu-tokyo Sekai" (Christian World) in Japan. He returned to Japan as secretary in the religious education department of the Congregational Union. In 1959, he became pastor of Awaji Church, Osaka, and professor at Kinki University, Osaka, teaching the history of English literature. He leaves his

wife, Mary, whom he married in 1917, and a daughter, June.

1926

KYES—Roger Martin Kyes, retired vice president and a director of General Motors Corp. and former deputy secretary of Defense in the first Eisenhower administration, died suddenly Feb. 13 while attending a wedding reception for a niece in Columbus, Ohio. Born March 6, 1906, in East Palestine, Ohio, he graduated from Harvard in 1928, and married the former Helen G. Jacoby, '26, in 1931.

Before joining General Motors in 1948, Mr. Kyes worked for the Glenn L. Martin Co., Cleveland; Black and Decker Mfg. Co., Towson, Md.; Empire Plow Co., Cleveland, and Harry Ferguson Inc., Detroit in various executive positions.

In 1954, following a year as deputy secretary of Defense, Mr. Kyes returned to General Motors as vice president in charge of the accessory group and director and member of executive and administrative committees. He later became executive vice president of operating policies of North American operations.

Mr. Kyes received the Medal of Freedom from President Eisenhower and also received the Air Force Exceptional Service Medal, Navy Distinguished Public Service Medal, and the U.S. Army Medal for Exceptional Civilian Service.

He leaves his wife and four daughters.

1927

WHEELOCK—Mrs. H. Vernon Wheelock (M. Alice Schade) died Feb. 28 of a stroke at St. Vincent Charity Hospital, Cleveland, Ohio. She was born Sept. 22, 1906, in Sheffield, Pa.

Following graduation, Mrs. Wheelock studied for a year at the Ohio Business Institute, Warren, Ohio, and then worked for a year as a secretary at the Packard Electric Co. Prior to her marriage in 1932 to Mr. Wheelock, an architectural engineer, she taught English at Central Junior High School in Warren, was a secretary at Western Reserve Lumber Co., and taught commercial arts at Howland (Ohio) High School. The Wheelocks moved to Lakewood, Ohio, in 1941.

Mrs. Wheelock was past president of the Women's auxiliary of the Cleveland Society of Professional Engineers, former vice president of the Lakewood College Club, an officer in AAUW, and a member of Lakewood Presbyterian Church and its Women's Association.

She was a former membership chairman of the Cleveland-Oberlin Women's Club and a worker in the Cleveland area for the 1960 Science-Conservatory Building Fund Campaign.

In addition to her husband, she leaves a brother, G. Donald, and a sister, Mrs. Ernest Varley.

1932

PASICK—Mrs. Manuel A. Pasick (Lucille S. Lee), died Feb. 9 at her home in Bay City, Mich., after an 11-year illness with cancer. Born May 12, 1911, in Cleveland, she taught music privately from graduation until her marriage to Dr. Pasick, a dentist, in 1940. He died of lung cancer in May 1970.

In addition to her private students, Mrs. Pasick taught students at the Cleveland Music School Settlement from 1933-35, and studied there for a year under Severin Eisenberger. She also composed music and taught piano for many years while in Bay City.

Mrs. Pasick had lived in Bay City for 30 years, where she was vice president of Temple Israel Hadassah, past president of Temple Israel Sisterhood, and taught Hebrew to children at the Temple for five years. She organized and was past president of the Bay County Dental Auxiliary, a member of its State board of directors, and of the General Hospital Auxiliary.

A member of the Bay County American Cancer Society, Mrs. Pasick was the subject

of a medical exhibit, "The Cancer Gestalt," at the 10th International Cancer Congress in Houston, Tex. She raised \$5,200 for the Bay County Cancer Society in 1960, through a benefit concert given nine months after her first bout with cancer.

Mrs. Pasick leaves three daughters, Mrs. Michael (Marcia) Saper of Evanston, Ill., Linda of Chicago, and Rena of Ann Arbor; a granddaughter, Dena T. Saper, and two brothers, Alfred and Morton Lee of California.

1939

NEWSOME—Rev. Moses Newsome, t, pastor of the First Baptist Church, Charleston, W. Va., and part-time instructor at West Virginia State College, died Feb. 25 of an apparent heart attack. He had undergone knee surgery at Charleston General Hospital for injuries he received from a fall at his home on Feb. 16.

Born Nov. 15, 1914, in Ahoskie, N.C., the Rev. Mr. Newsome received his B.A. and B.D. degrees from Shaw University, Raleigh, N.C., in 1938. He was pastor of the First Baptist Church for 30 years and had been philosophy instructor at West Virginia State College since 1949.

Mr. Newsome was a member of the executive board of the National Baptist Convention and chairman of the West Virginia State Congress of Christian Education. He was a past president of the Charleston Ministerial Association, the West Virginia State Baptist Sunday School Congress and the West Virginia State Baptist Association.

He leaves his wife, the former Ruth G. Bass, whom he married in 1942, sons Moses Jr. and Ronald, daughter Mrs. Yvonne Alsup, mother Mrs. Marie Newsome and brothers Dr. Cola K., Ross W. and Fannin.

1948

STOOKEY—Eugene E. Stookey (V-12), president of the Buckeye Steel Casting Division, Buckeye International Inc., Columbus, Ohio, died suddenly Feb. 20 while attending an Ohio State basketball game.

He was born Jan. 24, 1925, in Sandusky and attended Oberlin for one year before serving elsewhere in the Marine Corps.

In 1967, Mr. Stookey became president of the Farrell-Cheek Steel Co., with which he had been associated for 21 years. He had been executive vice president and general manager for three years. He went to Buckeye Steel in 1969.

Mr. Stookey was a member of Perseverance Lodge No. 329, F & AM, Sandusky Elks Lodge No. 285, the Steel Founders Society of America, American Management Association, and the American Foundrymen's Society. He was a former member of Sandusky Rotary Club and the Sandusky Chamber of Commerce, and he served on the governing board of the Railway Progress Institute.

He leaves his wife, the former Patricia Yontz, a son, Matthew Eugene, a daughter, Bridget Lynn, all of Worthington, Ohio, and a sister, Mrs. Eldon (Nancy) Matter of Castalia.

1951

LEVIN—Mrs. Harvey J. Levin (Rhoda Pinsley), concert pianist and piano teacher, died Feb. 16 at Mercy Hospital, Rockville Centre, N.Y. She had been ill with cancer for three years.

Born in New York City July 3, 1929, she majored in music education and received her M.A. at Columbia in 1954. From 1951 until 1958 she held music supervisory positions at Netcong, N.J., Mamaroneck, N.Y., and North Merrick public schools. She had taught music privately for many years.

As an undergraduate, Mrs. Levin was elected to Pi Kappa Lambda, toured as pianist with the Oberlin Woodwind Ensemble, and made several radio broadcasts. She was a junior resident at May Cottage.

In 1955, she and Mr. Levin, presently Augustus B. Weller professor of economics at Hofstra University, were married.

Mrs. Levin studied in New York with many concert pianists including Mortin Es-

trin and Vivian Rivkin. She appeared as soloist in musical productions at Hofstra and Harvard, and as piano accompanist with various chamber music, vocal and dance groups.

Until last spring, she was vice president of the Pro-Arte Symphony Orchestra League, an organization which raises funds for the Hofstra affiliated orchestra. Since then, she had been a board member and chairman of the symphony's lecture series.

In addition to her husband, she leaves her father, Dr. Irving Pinsley, chief psychiatrist at King's Park State Hospital, and a son, Adam, at home in Garden City.

Deaths Reported

ALLEN—Dr. Laurie L. Allen, '09, September 1970, Philadelphia.

BEACH—George E. Beach, '90-91, Jan. 11, 1970, Lynwood, Calif.

LOGAN—Miss Jenna E. Logan, '02-02, Jan. 27, Arcadia, Mo.

SENTZ—Channing L. Sentz, '05, Jan. 20, 1970, Brookfield, Ill.

WILCOX—Judge Harvey Clyde Wilcox, '92-93, March 5, Elyria.

Notice

The Alumni Association is investigating the pros and cons of offering group travel programs to Oberlin alumni. If you think you would be interested, please check the suggestions below and send to the Alumni Office, Bosworth Hall, Oberlin, Ohio 44074 at your earliest convenience.

Fall..... Winter.....

Spring..... Summer.....

1 week 2 weeks 3 weeks

Late 1971 1972 1973

U.S.....Abroad.....

Country or Area

Olympics in 1972?

Other comments or suggestions (use additional paper if necessary)

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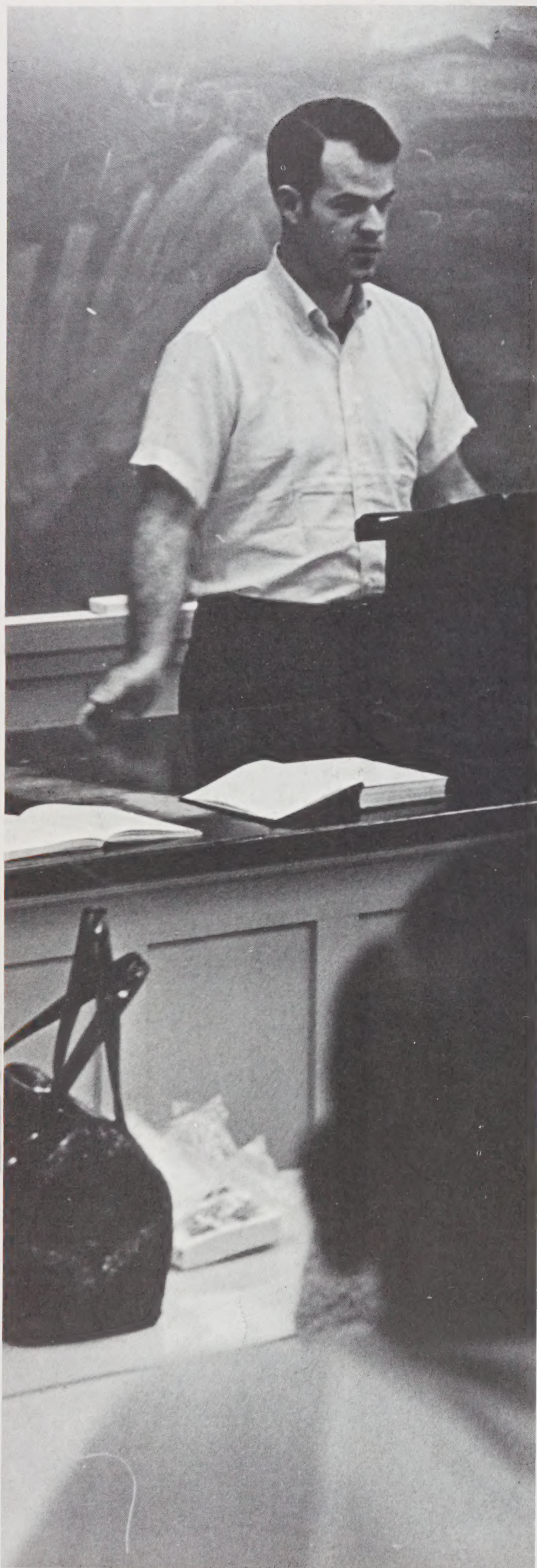
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Signed Class

Address

City State Zip



Learning and Leisure: Oberlin Family Week

No matter what (or when) your "learning and labor" experience has been, you'll find "learning and leisure" to your liking at Oberlin's fifth annual Colloquium and Family Week, July 18 to 24, 1971.

This inexpensive vacation is aimed at people who believe in giving their brains as well as their muscles a change of pace. On the other hand, there are no bluebooks and no experience is required in the fields of study. The faculty and curriculum will be announced shortly.

Participants again will live in Asia House (Quadrangle), dine together, and attend classes in the air-conditioned King Building. An intellectual and recreation program also will be offered for children aged 6 through 16. Rates are \$160 per adult, \$290 per couple and \$75 per child. A limited number of apartments are available at \$20 extra.

The alumni office now is taking reservations for this very special vacation opportunity. Interested non-alumni are welcome. To register or for further information, call or write to the Alumni Association, Bosworth Hall, Oberlin, Ohio 44074.